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HOMELY THOUGHTS

ON

Patience,
Empiricism,
and Science

AS CONCEIVED IN THE LIGHT OF

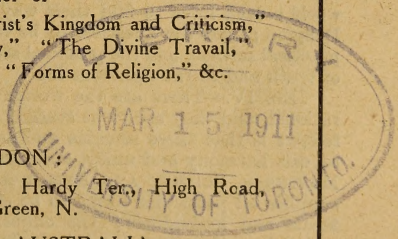
The Methods of Christ and of the Spirit.

BY

JOHN COUTTS

Author of

"The Tree of Life," "Christ's Kingdom and Criticism,"
"Scientific Order and Law," "The Divine Travail,"
"The Divine Wisdom," "Forms of Religion," &c.



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PREFACE.

The objects in view in writing these pamphlets are to convey to thoughtful people, in homely thoughts, a conception of the difficulties that surround students of Religion at the present time, and to point out in what direction the current of human thought is flowing toward reconciliation, harmony and unity.

No. I.—In “**FAITH, SCIENCE AND RELIGION**” there are special references made to the Articles in the “**Hibbert Journal**” on “**Jesus, or Christ.**” The learned men who have written these essays do not appear to be able to find any way by which they can attain to that harmony, unity and peace which they desire to attain. It can be inferred, from expressions in their writings, that they lightly esteem the efforts of homely people in thinking and writing upon such subjects. The common people may, or may not, appreciate the labours of such men; but they can see plainly that to trust them to be their guides would be folly indeed. The object in view in this pamphlet is to indicate the direction that can be followed, through Faith, by the way of Science in harmony with Religion.

No. II.—In pamphlet “**HOPE, SCIENCE AND PSYCHOLOGY**” the subjects specially studied are the subjective realm of the Mind; the means by which knowledge is gained; the conceptions of mental science and psychology; and the present chaos of thought upon such subjects as proved by the conceptions of students upon hypnotism and spiritualism. The thought is conceived that a scientific psychology is possible; but not upon present lines of study; thus the thoughts are turned to the lines of development found in the Bible. The line of argument being that if the Re-creation of man is revealed in the Word of God, then the order of development is actually a great psychological work; an ideal requiring the most careful study of psychologists, and of all thoughtful men.

No. III.—As will be seen, it is physical science that supplies all true forms of thought; it is psychical science that perceives, receives and conceives, ideas and thoughts; and these in their order are in agreement. Man, as intellectual and moral, has a great world before him in placing these worlds into their order in rational thought as law, and this conception is worked out in “**PATIENCE, EMPIRICISM AND SCIENCE.**” There is a practical world; men have to find their way through it; the goal is Science and Religion; and the questions to be faced are these; will the practical life, practical science, and the practical study of the Bible guide men to the light of truth and to the righteous life?

No. IV.—There are the worlds physical, psychical and empirical, or rational, and they are to be studied in their order of development. What follows is that there remains another world to be studied; the one that reveals harmony and unity, and this is studied under the title of “**LOVE, MYSTICISM, SCIENCE AND RELIGION.**” In philosophy, the physical world supplies all particular forms to be studied; the psychical world all ideas, ideals and individuals; the empiric world all general conceptions as rationalised thought; but it is the Bible, by Faith, Hope, Patience and Love that makes known to men truth, science, life, grace, and all universals. Faith is Light from Heaven; Hope is Light and Life Spiritual; Patience is the guide in the pilgrim way that leads to the land of Light, Life and Blessing; but Love is Heaven, the Land of Light and eternal Life. The Bible reveals to men that God is Love, and the great revelation is Jesus Christ, the beloved Son of God, the Saviour of the world.

Patience, Empiricism and Science

IN THE LIGHT OF THE

METHODS OF CHRIST AND OF THE SPIRIT.

THE great question of Religion (as raised by the "Hibbert" articles on Jesus, or Christ) has been considered in the light of the present position of Faith and Science. It has been suggested that a new way of study has been introduced, and that for the future thinkers will require to follow Evolution in what is natural, and Development according to the Methods of Christ, and of the Spirit, in all that is spiritual. As the physical world is now dominated by the spiritual, it follows that the truths known as evolutionary can be placed within the order of Development. The thought is that there is a universal order. 1. In physical forms. 2. In psychical ideas. 3. In empiric relations and conditions. 4. In spiritual universal conceptions. The order found in physical forms can be applied in the other realms of thought; and thus all the particular forms found in the physical world can be translated into psychical concepts, as individual, or personal ideas; these can be related and correlated into general principles; and the scientific result is that of a spiritual cosmos that is universal.

Homely thoughts have been expressed upon the deeply-important problem of psychology; and, what has been suggested in this realm of thought is, that, so far as Science is concerned, the Mind of man is as a dark place; to men a chaos rather than a cosmos as intellectually considered; and yet it is inferred that the Mind of man must be a cosmos of order, because, if this were not so he would not be a

rational creature. It is pointed out that neither by physical science, through the brain and nervous system, nor by mental science, can definite scientific knowledge be attained, as proved by spiritualism and other forms of enquiry. The line of thought followed tends to show, that by following the Methods of Christ and of the Spirit, and the Development found in the Bible, an objective psychology can be traced that is worthy of careful study.

The empiric, or practical, world of thought, can be conceived as a further extension of this method of enquiry. The physical order, when fully realised, means that all visible and tangible things can be reduced to a scientific, intellectual order, or to what can be conceived as laws ; but, behind and beyond all relations there are Realities, or Principles, such as Force and Life, which cannot be related, or reasoned upon, by the intellect of man ; they are facts that cannot be doubted. What this means is that Faith is the organ that receives and believes this truth ; these Realities are impregnable ; they cannot be destroyed ; they cannot be moved ; there may be men who think that they need not believe in them ; or that they can be explained away ; but it is becoming more and more clear that such false reasonings are of no value ; if man's constitution is, as thus expressed, then rationalists will reason in vain against these unit powers. It is the very simplicity of the facts that prevents rational knowledge of related ultimate principles. It has to be remembered that in this world of thought, as objective science, every related thought is a *particular* thought ; they are like the rays of light that have passed through a prism ; they have been separated, they are distinctive as to colour, or rates of vibration, and thus they are *particular* rays. This may not be easily recognized without careful study ; but it is important to grasp this conception. All thoughts about an objective world can be reduced to particular thoughts and their relations to each other ; but it is also true that particular, separate, thoughts can be merged, transmitted, into an *individual*. What this means is that man can perceive, receive and conceive all these universal particular thoughts, and when he has done so there is a synthesis into an individual Mind ; and that Mind is the summation of all particular thoughts. This may be seen in the parable of the universe, light, the prism, the prismatic spectrum, and re-refraction into a beam of light ;

the universe is as a sun of glory ; science is a prism ; the rays are refracted and fall into their order ; a man, as a prism, intervenes, and the spectrum is changed into the light of truth. All that was found in the universe of Science, as particulars, is, in this sense, re-refracted into the man as the light of truth. These thoughts are on the outlook for homes in which to dwell. When received they will carry with them great treasures of truth ; they will be very homely and bring with them blessings inestimable.

The point to notice here is that the universe of light, the sun with all its radiance, has been transmitted into a human soul ; the mediums have made great revelations, as by the prism of crystal, and the prism of spirit ; it is science that explains the means of refraction and re-refraction ; but the all-important truth is that the sunlight has been changed into the mind light of truth ; they are in correspondence ; they synchronise ; they are in harmony. This has become the vision of science ; the light is everything ; without light there is nothing to be seen ; it is the light that reveals, and science means the revelation of all that is in the light. As all pure science is in the fourth dimension world, the meaning here is that the light of truth permeates all forms ; in other words, let the man stand in the centre of the world of science and look along the rays, red, yellow, green, blue, violet, infra, or super, unseen rays, and the results in both directions are the vision of pure light in the sun and in the human soul. To change the form of thought, science has now become the medium, the mediator, between the Sun and the soul of man ; righteousness has come down from heaven, and truth has become radiant from the earth. This is a homely thought that may require a little study ; but it is a very old truth, it is the way that Faith had to travel to reach the earth to bring the light from heaven. The difference will be found here ; the land of science was at that time an unexplored dark continent ; now it is becoming a great highway. Faith was to this dark world what Livingstone has been to Africa ; but soon the highway from earth to heaven will be as well known as the great railway, when finished, from the Cape of Good Hope to Alexandria. Faith links the heavens and the earth together by the light of the truth in Grace ; and Science links the objective universe with the soul of man ; this is what is meant by harmony, unison and unity. It is Faith that carries the light of truth

from heaven to earth, from the universe to man, from continent to continent ; and, strange to say, the sons of science are the children of Faith ; it was by the light of truth from heaven that they surveyed the physical world ; if in their survey they oftentimes were without light from heaven, their faces being in the wrong direction, they can now rejoice in this thought, that the light was everywhere around them in their arduous and difficult explorations.

The homely conception reached is that Faith brought the light of heaven down into the earth ; that there was a marriage feast ; and that the mother Earth conceived and brought forth an angel-child, known as Hope. Of course, what is suggested about the earth is equally true about the body and Mind of man ; Faith will not dwell alone and keep the heaven of truth in her own soul ; it was for the very purpose of making the absorbing earth, and the soul, radiant with Hope that she came upon her mission. Faith is the cause embodying a process, a purpose and an end, and one end of Faith was gained when she reached the earth and begat Hope. In homely thought it is reasonable to suppose that Hope could not rest satisfied with the cold earth, or the dark Mind. The beautiful stories, myths, fairy tales, parables, recited by Faith, so raised the curiosity of Hope that she grew restless with her environment ; her wings of the imagination grew ; she saw sun, moon, and stars and all the wonders of the universe ; and at last nothing would satisfy her but the promise of Faith that one day she would take her by the hand and guide her right up into the land of light where there is no night ; into the realm of life where there is no death ; where she would be able to drink living water, eat living fruits, walk on streets of shining gold, and carry a beautiful palm in her hands. Hope was impatient to start upon the journey, but being ignorant about the way, she asked Faith to start at once so that all the beautiful promises might be quickly realised. The reply of Faith was that she was upon a special mission to earth, and that she could not return without express instructions from the Lord of Faith ; but she would pray the Lord of Faith to give to Hope a special friend and guide, by the name of Patience, who would instruct her in the way she had to travel to reach Heaven from the earth. The initiated, those who know the meaning of mystical signs, will discern that this promised Guide is the mysterious Divine Spirit of Truth ; the One

who guides into all truth ; but Hope at this stage of development did not know, or understand, this ; and this is why Hope, in her travels, seems to have made a great many mistakes. Before introducing this gentle Guide it may be well to explain how she got her name ; she is the patient one that suffers and endures ; she is the real pain-bearer, and the one who in all our afflictions is afflicted. If, for example, a sufferer from pain in the nerves could see from the nerve terminal on the skin or flesh to the nerve end in the brain, the one that suffers most is this gentle Patience ; and yet she is not remembered ; she suffers because there is something wrong causing the pain ; whilst the one who feels the pain impatiently wishes to get rid of the pain. It is this Patience that is the guardian angel of the young ; but there comes a time when Patience retires into the secret place, and sends forth an angel known by the name of Experience to be the companion of Hope on the journey of life. This may seem a little mystical, and not very homely, but if those who do not quite understand these stories will ask a gentle, patient, saintly follower of Christ to explain the meaning, they will soon discover that the saint is quite at home in such matters. The angel Experience is very practical ; her name means that she tries, tests, proves all things and thoughts ; she appears to be so very matter of fact in her ways, that not one in a thousand would suspect that she is angelic.

Having introduced Patience, and Experience, as special guides in the empiric world, it will be well to try to conceive the work in which they are engaged and the mission they have to fulfil. The first thought is that Faith has brought heaven down to earth ; the second is that heaven is on the earth, and this child of heaven and earth is known as Hope ; the third is a serious problem ; it is nothing less than this : How is Hope to get out of the Maze of earth and find her way to heaven ? The reply is that Patience and Experience will be her guides upon the way, and they will certainly bring her to the heavenly home ; but Hope has no idea of the difficulties that surround her path ; how ignorant she is of what is true and false, good and evil, gracious and base ; in fact, she appears as innocent as a new-born babe ; she is pre-destined to struggle with giants, confront monsters of all kinds, meet with wizards and witches, and even to wrangle with the craftiest and wiliest of devils arising out of the pit of darkness. Put into homely thoughts all this

means that Hope is as the spark of life in the soul of man and of mankind. There pre-existed in the Mind of man germs of new generations as yet unborn ; and these are known as the Intellect by which there is the power to reason, and the Moral soul by which there is knowledge of duty, of law, and of obligations to God and man. The practical point here is that these are spiritual powers, the endowments given to man by God, which separates man from all the lower creatures ; these are the powers by which man knows truth and righteousness ; and it is by them that he attains to the image of God. These are old-fashioned homely thoughts well known to all thinkers ; but what follows is not so generally known ; it may be expressed in this form, as one of the greatest of the visions of science. The first thought is that there is an objective universe ; God is its Cause ; the Lord Christ, the Light and the Life, is its Process ; the Holy Spirit is its Designer and Builder ; and in God it lives, moves and has its being. The second thought is singular ; the Mind of man is a subjective universe ; just as wonderful and complex in every way ; and God, Christ, the Holy Spirit, and the living God, are in the same relations to a human soul as to the universe. These are marvellous thoughts to contemplate, but what Science goes on to suggest for careful consideration is that a third thought of a very wonderful kind arises at this point ; and it is this ; the man has to create, set in order, place under conditions of law, a creation of his own, like unto that objective universe and that subjective Mind. The Intellect is his servant to discover the order of development, and the moral nature is the life that will be required to build up this unique creation that will, in due time, if there is obedience to law, become radiant with divine glory. This is where Science is throwing light upon the constitution of Creation, objective and subjective ; by seeing, conceiving, reasoning upon the divine vision of order and law ; it is seen that man could have found the way to construct his creation out of Divine Forms and Divine Ideas ; and had he done so, he would have become Godlike, the very image of God in truth and righteousness. It is in the light of Science that man stands condemned ; he has fallen from the Ideal ; he has not changed the Ideal into a real Kingdom of God in his own soul. It is against such conceptions as these that men rationalise in vain ; what they do make manifest is, that they are in the darkness of ignorance and prejudice ;

they do not love the light of divine truth, and they have not received the Life that is come from heaven.

The practical question that arises here is one about which men have held many opinions, formed many theories, and even expressed them in dogmas of theology. Some would deny that a Fall has taken place, and say that man is still in the process of evolution ; others that the Fall was not so very serious as asserted by theologians, and that man and mankind are gradually recovering what had been lost. To such rationalists, the voice of Science is that of correction and rebuke ; and this advice is given, " Go study the nature of the Divine order in the universe and Moral Law ; conceive what a moral universe means, and then try to discover how disorder can create order ; how lawlessness, disease and death can become law, health and life." This incongruity has been seen by Science ; there is no consistency in the arguments ; the lawless are outlawed ; the chaos of disorder cannot change itself into an ordered cosmos ; death cannot spring into life again if there is no germ seed of life powerful enough to conquer death and reconstruct what is disorganised. The forms used by theologians may be accepted or rejected ; but Science goes on to declare that it is absolutely necessary that God should, in His Grace, intervene to find a way of mercy, forgiveness, reconciliation and peace. The darkness cannot create light ; error cannot demonstrate truth ; wickedness, for example murder, is utterly unable to restore the life that has been destroyed ; in the very nature of things, it is light that dispels darkness ; it is truth that discomfits error ; it is law that condemns lawlessness, and the murderer flees from justice and judgment. These are homely truths that do not require to be proved by many logical arguments ; they are so common-place that painters, poets, dramatists and novelists, have made men familiar with them in every grade of life. If men are to be found who are so foolish as to try to prove that ne-Science is superior to Science ; that what is valueless is of great value ; that darkness is to be preferred to light, error to truth, and evil to good, then the angels of Patience and Experience will be justified, when they advise people to shut their ears against such nonsense.

If it is realised that such homely thoughts as these tend to show the fallen, unhappy condition of man and mankind ; and that the question of real value, the empiric problem to be studied, is that of salvation from sin, then the thoughts will

be turned in another direction, and the cry will arise Who then is able to deliver, redeem, save, man and mankind ? If there is no salvation, no redemption, no regeneration, no restoration to the favour of God, and to Godlikeness, then the condition of man is serious indeed. Easy-going thoughtless men may be inclined to say that it is not worth while to face such difficult problems and wrestle with them. The reply of Science is one that pierces to the very soul ; it strikes the sword point into the very heart ; it touches the quick ; holds the man up to derision, and says “ What, is it not worth while to try to become a man ? If you do not aspire to be a man then, What is your wish ? Be a fool no longer ; make a wise decision here and now ; understand what this crisis means ; it is the birthright and blessing for eternity, or a mess of pottage and death. It is Science in the light of the vision of order and law, as universal, gravely impressing upon men this great truth, that they have simply no conception of the value of a human soul ; that it is ten thousand times more valuable than men have imagined, as amply proved by the light of Science. To lightly esteem, or reject, the voice of Science here is folly and madness ; it is contrary to reason, religion and commonsense. It is ne-science, ignorance, infatuation ; it is acting unreasonably ; it is drifting toward death in the ocean of eternity ; it is fighting against the stars of heaven in their courses, and against the universal laws of God as known by Faith and Science.

There is no wish here to depreciate in any sense, moral law, ethics, or the moral world ; it is clearly recognised that such ideals exist, and that they are very valuable. Indeed, it is maintained that the moral man is the ideal man ; but he is not to be found ; men have been trying to find him all down the ages of history ; and, with one single exception, it has never been definitely stated, or proved, that such a man has been found. The record of history may be summed up in the ideal gods of the nations ; or of their angels or saints ; but they all fail to express the highest moral conceptions of the Greeks and Romans, or of ethical teachers of the present day. There are definite conceptions as to what a moral man ought to be, as guided by moral principles ; but what men know, have always known, is that they were creating ideals they were unable to realise ; and that they could not expect the masses of men to approach them, seeing that sages and philosophers were unable to live up to their own ideals.

The apostle Paul fully realised all that this means ; he knew that the law of God, all the laws of God, are in their nature spiritual, not legal or ceremonial ; law is holy, just, and good ; but the carnal in Paul was under sin ; what he knew he ought to do he was unable to perform ; what he did not wish to do that he did : when he wished to do what is good, then evil was present to frustrate his wishes ; his delight was to obey the law of God in the spirit ; but the warfare was intolerable ; he felt himself to be a captive dragged behind the chariot of sin, and thus in his agony he cried out, " O wretched man that I am ! Who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord." This is where the secret of forgiveness and peace is to be found ; the Adam body, as carnal, is dead to God ; but the gift of God in Grace to a lost world, and to a human soul, is to be found in Jesus Christ, the Fountain of the Life that is eternal. These are homely, old-fashioned thoughts, well known to humble followers of Christ ; the strange thing is that the wise and prudent people of this world ; those who claim to be the first-born, the heirs to the moral inheritance, follow a pathway that leads to drawn swords and to closed gates. The way back to God and heaven is not by moral roads and ethical gateways ; the Lord Jesus Christ is the Way ; the Light of Truth upon the Way ; and the Life of all those who walk in this Way.

To consider this matter of the empirical life, in a homely practical way, it has to be remembered that the fellowship of the angels of Faith and Hope must be cultivated ; it will not do to give them an expression of thanks and dismiss them, when the gentle angel Patience becomes the special guide upon the journey of life. They are all required ; if Faith leaves the light departs ; if Hope says good-bye, then the way is not dark only, it becomes a fearful way, doubtful and dangerous, and the joy of life is gone. Perhaps it is somewhere here about that good people are apt to go wrong ; they take the sword of Patience and grope their way forward in the darkness ; they will find their own way ; they despise the kind angels, and they get their reward. This is a fundamental truth in life ; Faith must throw light upon the way continually ; it is not safe to move one step without her guidance. This is the old story of the glory above the Tabernacle in the Desert ; the light is required by night and the cloud in the daytime, when the fierce heat of the sun is

too strong for journeying. Men do well to appreciate very highly the invaluable services of Faith ; and it would be a serious mistake to grudge a home and a kindly response to the assurances of Hope. These are the good angels that are ever watching over the heads of the little children ; and where the child's heart is found, there these angels dwell. How important it is to cultivate the trust of the little child at all times, and under all conditions, is plain ; only the self-important and the self-conceited would ever suppose that they would be able to get through life safely without the companionship of Faith and Hope. These good angels give glad welcome to gentle Patience ; they know her well, and they never weary in listening to her sweet voice as she explains the wonderful thoughts, words and works of God, with which she is familiar.

The suggestion of Patience is that the method of study should be homely ; that the children should begin with what is childlike, and not attempt problems of a practical kind until there is fitness to comprehend what they really mean. What Patience considers important here is that the children should clearly understand the difference that actually exists between the moral kingdom of man and moral law, and the kingdom of Grace as revealed in Jesus Christ the Son of God. In homely fashion they are said to be brothers ; as related to earth, Adam is the first-born, the heir to this earth, and to the moral inheritance of dominion over all the lower creatures. Man is a king, but not supreme Lord ; he is a subject among subjects rather than a king over kings ; he is a man, a father in a family, a teacher, a priest, a ruler ; but the ideal is a Commonwealth, and a president, rather than an autocratic ruler. Where the man failed was in turning his back upon the light ; there was a shadow seen ; the man fell in love with his own shadow ; he desired what was beautiful for himself ; he wished to eat what had been forbidden, what had been reserved, for a time, by the King ; he longed to be wise and would not listen to the remonstrance of Patience ; he put out his hand, and took the fruit that was forbidden. This is known by the ugly name of sin ; what it really means is that the man became selfish, self-seeking, greedy, disobedient ; his eyes were opened indeed, but it was to see that he had done wrong ; he had broken the moral law of God which teaches obedience to the Divine King and Lawgiver. He put himself in the wrong ; he sinned, and

thus he lost his birthright and the blessing of God ; and, of course, this meant disorder, lawlessness, revolt, revolution and death. Children cannot understand all that this means, but Science is discovering that Divine Order in the Universe, as Law, is of supreme importance. There cannot be anything more serious than to break through order and disobey law ; for the simple reason that it is not revering, loving and obeying God, the Allwise, the Good. Science is continually learning this lesson, and impressing it upon all scholars that conformity to, and wise obedience of, Divine Law, is of supreme importance, if men really wish to be free true, good, kind and happy. When the man sinned against God then he became unhappy, selfish, self-seeking, ambitious, proud, vain-glorious ; he exalted himself as a kind of god ; he made gods like himself to please himself ; and thus there came about the condition of anarchy tempered by despotism. The man would reign even though he had lost his crown and kingdom ; he would not resign his power and authority into the hands of the King, his Over-Lord, and of course this was sin and rebellion as well as idolatry. The peculiar position Science is discovering is that the King is absolute truth, perfect goodness, eternal love ; therefore He could not destroy what He had made ; but He could, and this is the great revelation, win men back to truth and goodness by loving them graciously, by granting to them mercy, forgiveness and peace ; and it is all this, and much more, that is meant by the Kingdom of Grace, in Jesus Christ. What Science is discovering in a wonderful manner is that if men would like to know what is in man, what his constitution is, then they must go back in their studies to the very beginning, to the germs of things and thoughts ; and then it is seen that man is the summation of all that men can know about the Creation. Patience expresses the thought in this way : it is God that is the only Cause of all that exists ; the method of Revelation is by a Process of Development ; this Process is the Revelation of His thoughts, ideals, in a true and real sense, His Son, His First-born. As the Process is carried forward it is seen that a Divine Purpose is at the very heart of revelation, or Creation, and the end is the moral man in the image of God. In a true and real sense Adam was, as creature, a son of God, the summation of the moral creation as capable of attaining to the *conscious* likeness of God ; but in his mind and body he was like God, because he was

God's offspring, the expression of His thoughts, words and deeds. Of course it is not expected that little children will understand all the teaching of Science about these matters ; but they may comprehend this thought, that wilful disobedience means the revolt of the child against the father ; but as the father does not cease to love the naughty child, even continues to love it more dearly, and to suffer pain because of the evil done, so God the heavenly Father does not cease to love His sinful children ; He loves them more and more, but added to the love of kindness, of kinship, there is the love of Sacrifice, that endures pain patiently, if haply, the children will be sorry, ask to be forgiven, and will try to be good and gracious children in the future. The Ideal Son, the Word, that is involved in all the Processes of Creation, is named the Beloved Son, the Gracious Son ; the Son that suffers as a Sacrifice ; the Son that comes from Heaven to seek for and to save lost men. Patience sometimes tries to express her thoughts in this form ; the Creator gave to man by Creation all the things He could give ; He kept nothing back ; all He possessed was given, as a microcosm-universe, into the soul of the man. When man sinned, it followed that God had no more things that He could give ; thus He gave Himself, His gracious heart of love, His Son, His true First-born, to be the Saviour and the Redeemer of sinful men. God seems to say, I gave to Adam Force or Power ; all My Power was at his service. I gave Him Life, My Own Life, and he became the consummation of all living. I gave him Spirit, the being of My Being, and with that gift the power to know. I gave to him My Mind, and My Will, a treasure house as great as the universe ; I gave him intellectual endowments to find out true relations and divine order ; and, in addition I gave him My moral nature to know, understand, and conform to law. What more could I have given to any creature subject to law ? To a holy angel I gave no more. The difference between unfallen man and angel was that of development ; when the angel increased in knowledge, in obedience to law, then in due time the angel became radiant with light and glory ; if the man had remained obedient, he, too, would have become a radiant angel reflecting the glory of his Creator. The man sinned ; he made a foolish fatal choice ; he brought down upon his own head the awful retributions of perverted laws ; he was outlawed, and the doom was death. The meaning of

Grace can now be seen ; the Son, the Gracious Son of Love, said, I will be the Saviour of mankind ; I will re-create the race ; I will enter into its life, as Grace and as Sacrifice ; I will love, save, redeem, die, and restore My brethren, rescuing them from sin and death. When humble, homely Christians speak about their Saviour Lord and Master, they do not do so in a learned way like theologians ; they say these are the vital conceptions in religion ; these are the revealed thoughts of the Holy Spirit ; and so they may be overheard saying to themselves, and to others, " I am a sinner and nothing at all ; and Jesus Christ is my All in all."

The gentle Patience has not a word to say against this digression ; it is not out of place as a practical statement of facts believed and known by those who have experienced the gracious love of God in Christ ; it does not pretend to be a scientific definition ; it is more like a personal testimony at a Salvation Army meeting ; and it is of value in its own way and place. The method of Patience is different ; she says, you wish to know from whence practical religion comes ? The reply is that it comes from Heaven by the Way of Grace ; and it is Grace, for this simple reason, that no sinful man could have gone up to Heaven and brought it down to earth. Heaven comes down to earth to save ; the man to be saved is Adam and his family, his generations. Patience says, Notice this fact : Sin and evil were upon the earth when Grace came down ; the Child of Grace had the Spirit of Grace ; and, because the child loved and obeyed the Lord of Grace, the gracious offering was accepted. The offering of the first-born was rejected, because it was not graciously given. It is here that the first-fruits of sin are made manifest ; the elder brother killed the child of Grace ; he became a vagabond on the earth, and his brother became sacrifice and altar, to consecrate the earth to the God of Grace. These are living pictures ; the child can see them ; they are ideas and they contain an ideal. The next picture is a peculiar one, the child hardly knows what to make of it ; there is a good man ; he loves the company of a visitor from heaven, an angel like man. They are very friendly ; there is a dissolving scene ; the angel is gone and the man cannot be seen. Has he gone with the angel or is the man the shadow of the angel ? There are other pictures on the screen ; it is like a diorama, a series of pictures showing how wicked men have become, cruel and unkind ; they do not

fear God or obey His Will ; thus they are doomed to death because they are so evil. Why did Noah build the great ship ? Surely it was to teach children that there is a way of salvation. Those who long for rest, peace, grace, who have faith, hope, and are obedient ; they will be protected and saved from destruction when the floods of evil threaten to destroy all that is good. The pictures of the way of Salvation are very interesting ; they succeed one another so quickly ; it is but a short time and the flood is past, there is a new world, consecration and sacrifice. What kind of a world is this new world going to be, is the question of the children ? The answer is not hopeful, it is painful to see the good man overcome by wine and to watch the actions of the irreverent son. Still there is hope ; there are men who love to cover up what is evil ; they love truth and seek after righteousness ; thus in the days to come they will receive many blessings, and the poor, irreverent, sinful, shameful lovers of evil will suffer from the terrible effects of their own evil deeds. How will the way of Salvation by Grace be made known to men in future generations ? This is the mystery in Shem, the Name, the Word ; the generations of Shem conceal and do not reveal ; they are a succession of names, and yet every name is a living word, a germ, a sign ; it is in Shem that there is blessing, and the Blessed One. Even children can understand that a Name must have meaning ; it is a concrete word for a thing, a thought, or a man ; it is practical, expressive, descriptive. What is the Mystery behind all things and thoughts ? Is it not the Cause ? The wise Hindus say it is THAT ; the ancients said it was ELOHIM, the ALMIGHTY ; the Jews said it was JEHOVAH, the I AM ; the Christians say it is the CHRIST. Nations enshrine their Mystery in a name ; but what they all mean is that God is the mystery of mysteries ; He reveals and He conceals ; all that is revealed is from God ; all that is concealed is in God ; and the mystery of life is, that wise men who are searchers after truth, are seekers after God. The mystery of the intellect of man is that it cannot be satisfied with the ashes of error, it follows hard after the pure gold of truth ; the mystery of the moral man and the moral life is that it cannot be satisfied with things that perish ; with thoughts that are erroneous, with relations that are false ; with gods that are forms or symbols of evil. The imagination may follow the image and find the sand of the

desert ; the intellect may build castles in the air ; but the moral nature of man, as influenced by Divine Grace, will never be satisfied until it finds an inheritance that cannot be corrupted, and a city built upon the Rock of Ages. Terah represents those who fail to find what has been the quest of their life ; he did not reach the promised land ; he did not inherit the promised blessings ; in the nature of things the practical, carnal, earthly, moral man must fail ; he is unable to enter into the City of pure Gold ; he falls short because his unbelief is greater than his faith. Patience says that she has seen this failure repeated time after time under different forms ; she has seen the aged get weary with the long journey ; they found a place of rest and fell asleep ; or they got lost in the desert because Faith and Hope had left them ; or they lost sight of the City of Gold, and the River of Life, and they tried to satisfy their souls with the portion of Esau. The practical, empirical, people, it is said, have all failed to reach the better country and the Holy City ; they have smiled when they heard the mystics tell their experiences ; but because they would not believe the testimonies of those who said they knew, they failed to find rest and peace in believing. The angel Patience has a great reverence and affection for Abraham, the friend of God, the father of the faithful ; but she says even Abraham appeared to fail. He moved in the midst of promises and forms ; he was a sojourner in the promised land and a pilgrim on the earth. From Mount Moriah he saw the true Light and Life from heaven ; and he did so because his eyes had been opened to see, beyond the altar of Sacrifice, the beloved Son, the ram caught in the thicket ; and for a moment he saw the Lamb of God, the true Sacrifice, and the Substitute that could save himself and his son.

The practical lessons arising from this portion of history, as suggested by Patience, is that the angel of Faith and her message is a wonderful study ; she comes from Heaven and finds a home on the earth ; she receives an earthly education by studying the Processes of the development in the Kingdom of Grace ; and what she discovers is that Faith means suffering and sacrifice ; a life of loving trust, confidence and perfect obedience ; separation from what is evil, and a baptism unto Salvation ; the seeking after truth and righteousness ; the careful study of all that is involved in names and words ; and an honest effort to seek after and,

if possible to find, a better world than this ; and conditions which are in harmony with the Will of God. It was because Abraham absorbed all these rays of the light of faith and truth in himself that he became the radiant father of all the faithful. That is one side of the character of Abraham ; the other is that he became the father of many children ; from him they derive their life ; they also are faithful in their generations, but they are the generations of Hope. Of course all this is expressed in language which children can understand ; in pictures that they can read ; in ideas that they can play with ; it will be time enough for them to consider the practical results when they are able to reason upon the processes and the purposes found in their studies.

If the first series of generations in Genesis may be considered as pictures for children to look upon, the second series, which are more advanced, may be conceived as stories, in which Hope has an important place. If the first series are stages on the way to the radiance of Faith, the second series are stages on the way to the realisation of Hope. If it took so many centuries to make Faith radiant, will it not take many centuries to realise the Hope that was embodied in the promises given to Abraham ? What Patience would call attention to, as of great importance, is that Faith, as radiant in Abraham, becomes prophetic as to the future ; it is Abraham that is the man to be studied ; it is Abraham's sons that are the heirs to the promises ; they are families ; they become nations ; they end in becoming the means of blessing to the whole world. The germ conceptions are to be found in the life of Abraham ; the forms are to be found in his children, grandchildren and great-grandchildren ; they are foreshadowed in the generations in Genesis, and they are fulfilled in history. In other words, Abraham becomes a cause ; his children indicate processes that are to arise in history ; his grandchildren are to make known a divine purpose in a Kingdom of God upon the earth ; and his great grand-children, especially Joseph, are to become the means of blessing to the world. Patience would encourage the children to study these prophetic stories, and try to discover in what ways they come into history. The story of Abraham is a special preparatory study ; the real interest is awakened when the children become families and nations, and the purposes of God in Grace for mankind can be traced throughout history. Abraham is not said to have genera-

tions ; the roll of the generations pass from Terah to Ishmael ; Abraham is a unique man, he is a spiritual father, a cause, a form, an ideal, a nation, mankind ; he cannot be put into a scientific class ; he is the typical father for all the faithful of mankind.

What Patience suggests about Ishmael and his story is that the boy and his mother, the Egyptian handmaid, are the forms ; the man Ishmael has a family with names ; he becomes a nation. Ideas and words are useful in their place, but the real Ishmael is the redeemed nation of Israel whose mother was Egypt ; and this is the first-born son that lived and died in the desert. Patience goes on to suggest that if big children will open their eyes it is quite possible that they may find sons of Ishmael where no-one would suspect them to exist ; in other words, the spiritual descendants of Ishmael are all those who are carnal by nature ; who assert that they have been redeemed from the world ; but they remain carnal, ever grumbling, complaining, rebellious, disobedient, and above all, they are contentious, quarrelsome, intellectual wranglers, high-flown theologians ; men who think they know everything ; but they do not know that their lives are a mockery, a sham, a kind of hypocrisy. They are the lights of the world, so they think and say ; but, when gentle Patience sums them up, she says quietly, Poor creatures, how little they really know ; after all they are like the children of this earth and of the darkness, and not like the children of the Light.

The story that Patience has to tell about Isaac and his generations surpasses the powers of the imagination ; in fact very practical people will hardly believe her story because it is so very extraordinary. It runs upon the following lines : Isaac is the son by promise ; there is a long delay before he is born ; he is the son of Faith and Grace ; when born the angels rejoice, and those who hear the story laugh with joy ; he is the heir to a great inheritance of Faith, because it is in him that all nations are to receive blessing ; he passes through strange experiences, the most trying being that of carrying the wood that is to be used to burn his own body as a sacrifice ; but a substitute was found, and he was set free. Isaac, the son of love, is known as gentle, kind, courteous, obedient and very patient. Of course, as he was only the type, or form, representing the true Isaac, it is not very strange to discover that he did not see very

clearly ; he was Hope, and he had many hopes, but he did not see the process, and the purpose, of all that he represented. The generations, that is the family of Isaac, his sons, are a wonderful study ; they are twin-brothers ; they could not agree ; they struggled with each other in the womb before they were born. As boys they were different ; when they became men, Esau, the first-born, became a hunter, a lover of pleasure and excitement ; Jacob was quiet, thoughtful, a little selfish, in fact he was a dreamer, and a believer in the promises of God given to his grandfather, and thus he began to prize the things that Hope expected to realise ; he longed to be the heir to the promised inheritance and to receive the Divine blessing, so that through him the nations of the earth might be blessed. Patience, that most gentle angel, received special instructions to guard, protect and guide this man, when he left home, at Bethel, at Padan-Aram, and on his return journey with his family. It was at the brook Jabbok where the crisis of his life took place ; he was afraid to meet Esau, his elder brother ; and in the night there came to him the eldest Brother ; they wrestled together about the problem of the Inheritance and Blessing ; and it was when the day was breaking that Jacob saw the Face of the Angel ; he knew who He was and he prayed that the Angel would bless him. From that time he was another man, with a new name ; he was Israel, the man who had wrestled with God and prevailed. Thus far the generations of Isaac under these forms as sons, and as families ; but Patience suggests that this is not the end of the story, it is only the beginning, and the history of these two sons have to be studied under new forms and conditions. If Ishmael's generations are to be found in Egypt and in the redeemed nation in the Desert, then Isaac's generations will be found in the Commonwealth, the Conquest and the nation of Israel ; there is an Esau in the land of Edom and a Jacob in the promised land ; but it is a serious truth that the spirit of Esau was more highly developed in the Commonwealth and Kingdom than the spirit of Jacob ; and yet it is true that the spirit of Jacob was all the time crying out for the living God Who had promised the inheritance and the blessing. Patience sees far ; she has a wonderful telescope, and she can also use the microscope ; thus she suggests that thoughtful people, who like to study in a homely way, might use her instruments for the extension of their vision. It is not

likely that practical people will believe this statement, that she finds the generations of Isaac everywhere ; Esau's and Jacob's are as common as Smiths and Robinsons, they are everywhere ; they are those who love this world and its pleasures, titles, wealth and honours ; and those who long to realise the promises of God and the blessings they will bring to mankind. It would be a great pity if such thoughts as these should cause anyone to stumble, because they are so full of what is wonderful. Patience wishes to avoid every form of extravagant story-telling ; thus she appeals to Science to state that these are not more wonderful than the revelations of Light, the Prism and the Spectrum ; because the visible spectrum is now known to be very small as compared with the whole spectrum ; there are invisible octaves of rays below the red and above the violet ; thus Science cannot define fully all that these rays mean in the invisible world. Again, Science testifies that the telescope reveals stars innumerable that cannot be seen by human eyes ; and the microscope, worlds of living organisms, or germs, manifold in their forms. It is the generations of Isaac, those of Life in the Spirit, and the spiritual, that transcend human knowledge ; wherever they are found men are lost in wonder and amazement. It is so with the generations of Noah ; it is the same story in the visions of Brahmanism ; it is seen in arithmetic, mathematics and architecture ; the fact suggested by Patience is that in this realm men are walking in the light of the All-wise Holy Spirit ; therefore, limitations ; the Spirit of God is ever around them, within them, and beyond them, in all spiritual revelations.

The story of the generations of Esau, Patience remarks, may not be so wonderful as those of Isaac ; they are much more limited in their outlook ; they are upon the earth, and yet they are not altogether earthy. Patience knows a good deal about Esau ; his hunting and lusting, his foolish appreciation of the things that gratify the senses ; how lightly he esteemed the birthright and blessing ; but, she goes on to say, I saw Esau when he discovered how foolish he had been ; how he had sinned against light and love, and how in the darkness of the night, he cried like a child because he had acted so foolishly. Poor Esau, Patience goes on to say, my heart bled for him ; truly he was not such a bad man ; there was much that was noble and good about him ; and it was his heavenly side I loved to study ; there being

the faith he inherited from his grandfather ; the hope he derived from his father ; and the reverence and worshipful spirit he got from his mother. These are the real germs of character, and in the long run they come out. Some people will not readily believe that this is true ; that the same generations of Heaven and Earth were in Esau that were in Jacob ; the mystery of development is strange ; the elder brothers are very unfortunate ; they behave like spoiled children ; it is their position and their privileges that bring the curse upon them ; and they fail to understand that in the realm of Grace, in which all brethren live, they have no pre-eminence ; it is the Christ alone that is pre-eminent as Lord and Master, also, as Brother born for our adversity. The family of Esau, or his generations, do not require much consideration here ; they are names, dukes and kings. Patience shrugs her shoulders as she reads the record and she takes up the words of the Preacher, saying, "Vanity of vanities, all is vanity." There is a kingdom of Esau, of Edom, of Adam ; and, as men know, throughout the history of Israel the generations of Edom and of Israel did not act kindly toward each other. Patience suggests that the student of history, and of the Bible, may discover a more noble Esau and Edom ; it is a strange story, but there are grounds for believing that Esau, Adam, the first-born, is really to be found, in practical form, in the Books of Wisdom, from Chronicles to the Song of Solomon. The thought arises in this form ; the generations of Ishmael after the flesh perished in the desert ; the generations of Isaac obtained an earthly inheritance, a commonwealth and a Kingdom. These were pseudo-hopes ; they were visible pageants to be used for education ; thus in due time they vanished away, and Isaac and his hopes were found in Babylonia ; without inheritance, nation or kingdom This is where Esau and his generations come in ; this is the nobler Esau, the man descended from Adam ; the man who cherished traditions ; loved forms of worship ; built a city and its walls ; recognised the Divine Providence ; reasoned about good and evil ; expressed the feelings of his soul in psalms ; sought after wisdom ; passed through the manifold experiences of life and ended by declaring that all earthly matters are vain, and that to fear God and obey His commandments is the duty of man. The man remains in spirit, a moral man ; he has faith and hope, he can sing a song of love ; but he has no gospel of

grace, he is still the first-born in spirit ; although here and there, as in the Psalms, the Heavens get the better of the earth, and Esau has a vision of the great truth, that the Son of God, the King of Heaven, will surely come and reign upon this earth. To the question whether the generations of Esau are all dead, Patience replies, with a smile, Dead, not at all, they are to be found in many places and under many conditions ; wheresoever men are found living the life of Esau, as in hunting, following after pleasure, despising their birthright of Divine Grace, and rejecting the blessings that come from heaven, these are the true sons of Esau. If men are found aspiring after earthly honours, titles, distinctions, in State or Church, and do not live in harmony with the will of God, as revealed in Jesus Christ, then there is a grave suspicion that such men are the spiritual descendants of Esau, of Adam, of the first-born, because their affections are set upon what is earthly and not upon what is heavenly.

Patience goes on to state that the generations in Genesis end in those of Jacob, but these are very complex, and it is difficult to follow their order of development. Jacob, the man, is worthy of careful study as he is found in the generations of Isaac ; he is the germ centre out of which the family arises ; but the family is the germ of the nation of Israel ; and the nation is the germ of that greater universal realm named the Kingdom of God, of Grace, or of Christ. In a true sense Jacob died at Jabbok, and after that he was Israel ; the family died in Egypt, and it sprang to life again in the Israel of the Exodus under Moses ; this Israel died and was buried in the Desert ; lived again in Commonwealth and Kingdom, and died in Babylonia ; and it was out of that land a remnant seed returned at the Restoration. This restoration, however, is of a preparatory kind ; it is the living again of the past, to prepare the way for the King and the coming of the Kingdom of Heaven. The vision of the seer is that Esau lived in Edom and Jacob, or Israel, in the land of promise ; they lived concurrently side by side, and here the generations of Jacob begin. What Patience points out as significant is that the visitor is not met by Reuben, or by Judah ; it is Joseph that is at the tent door, it is the young shepherd lad that holds out the friendly hand of welcome. Reuben has been rejected and is in disgrace. Judah is a business man, and cannot waste

his precious time with strangers ; therefore, the beloved son steps to the front to give the kindly welcome. In the brief story of Joseph at this first interview, there are many things to consider ; but they may all be summed up in these thoughts ; he is the son of destiny ; it is upon him that birthright and blessing have come ; he inherits Faith and Hope, and Patience and Love are his companions. All this is discerned by the fact that the lad is not like his brethren ; he is a dreamer of dreams ; he sees strange visions on the earth and in heaven ; and, in some mysterious way, he is the subject of his own dreams ; he is the chief of workers upon the earth ; and, as exalted, he is above all the stars in heaven. This is the vision of Joseph the shepherd lad ; the earth and the universe are his home, angels are his companions, and his brethren hate him. What all this means is that Joseph represents, a type of the true First-born Son of Love. It is Love that is his father and mother, and Love is eternal. This is explained by the words of One Who knew the meaning of these things ; He said, " Before Abraham was, I Am." The story of Judah is not pleasant reading ; but those who love to study the history of family, tribe, nation, and the Jewish people, will not fail to trace lines of resemblance. Perhaps, the most striking part of the story is that about the twin children and the one with the scarlet thread on his hand. Pharez claimed the birthright as by force, but Zarah had Patience as nurse ; and she knew that time would solve the mystery of the scarlet thread and the first-born. The vision is changed from Palestine to Egypt, and the thread of the story is taken up with Joseph as a servant, and in prison ; Joseph is the interpreter of dreams, and the interpretations come true ; Joseph called in to interpret the dreams of Pharaoh ; and Joseph exalted to be the ruler of Egypt. Years of plenty and of famine follow in succession, according to the interpretation of the dreams ; but the dreams, their interpretation, plenty and famine, are all parts in the working out of the Divine Purpose of Grace. There is a father in Palestine whose heart cannot find rest because the Son of Love is not ; there are brethren who can never forget the evil they did when they sold their brother ; the cloud of justice and judgment hovers over the unhappy family ; the brethren are caught in the days of famine, and they are compelled to confess that their sin could not go unpunished.

They left their inheritance, and they lived and died in Egypt. What Patience has to say about all these things is that they are stories, parables, germs of living truths, that are prophetic ; they are forms to study ; ideas to ponder upon ; they are all living ; they continue to live ; they are still alive. The generations of Jacob, of the Beloved Son, of the Jews, and even of Ephraim and Manasseh are still alive ; the difficulty for the practical man is to know them when he sees them ; because the weaknesses, the limitations, of the empiric thinker, prevent his seeing men and things as they really exist. It may not seem kind for Patience to say so, but what she finds to be true is that practical thinkers are only children ; they are, in a sense, living in the days of Jacob, Joseph and his brethren ; they do not see in the spirit, but through the senses ; they are not the sons of Science, of Faith, Hope, Patience and Love.

What Patience has to suggest about Israel in Egypt is that this is a new departure, a new movement in history. The end of the first age brought the Flood and Salvation ; a new race in possession of a new world. There came about a kind of inversion, limitation, concentration, and another upheaval of the powers of evil in the world, the end being Babel, confusion and scattering. This concentration is continued in the generations of Shem and Terah, and at last the whole of the past is summed up in one man, in Faith, in the pilgrim father Abraham. This is how development takes place ; as philosophers say, there is first, all the manifold particulars ; then there is the individual ; after that general abstract principles, names and words ; and the end is the universal in the soul of a man. The next stage of development arises out of Abraham, Faith ; the particulars will be found in Ishmael ; the individual synthesis in Isaac ; the general principles in Esau ; and the Son of universal love and blessing in the generations of Jacob, is Joseph. It is out of sin and death that life arises as seen in the world before the Flood and Noah ; the story is similar about Babel and Abraham ; and it is repeated in the brethren of Joseph, of Joseph, Egypt and Moses. It is in Joseph and Moses that Faith and Hope survive. Joseph gave instructions about the embalming of his body, and that it was to go with Israel in the Exodus. Moses cherished Faith and Hope for 80 years, two long ages, and at the end of that time he was made the instrument in the hand of the Redeemer to

deliver Israel from bondage. Patience remarks here, note particularly this thought about the ages: What it means is that the age analogous with the physical, the unconscious, had passed away in the great world before the coming of Abraham; it is Abraham that received into his being all the light and life of the past; he is the living psychical man, and the generations from Ishmael to Jacob are in their nature psychical. The psychical, in modern thought, means the subliminal, the semi-conscious life, the mind or memory. Egypt is as the earthly body; the children of Israel are like unto the psychical mind within the body, with all the associated thoughts of Faith and Grace stored up in the memory. This is the form of thought to be studied; these ideas are to be quickened into life; they are to take upon themselves a body. Faith and Hope are very busy bringing about the integration of the organs. When Moses arrived in Egypt from Midian, the birth pangs were nearly over, and then the first-born son of Jehovah was born. The conception here is not of a new-born infant according to the flesh; it is a spiritual birth; it is being born again to the life of intellectual power, to the knowledge of good and evil, to the moral life, to a spiritual greatness surpassing anything known in Egypt.

If these thoughts are understood, then, what Patience suggests is that the story of the Exodus of Israel from Egypt is one of the great events in history; it is Grace becoming conscious of its own existence and value; and in the very nature of things this development was required, it was due. It is outrageous to suppose that this son is going to be kept in thralldom for ever; this son of God is made for a higher destiny and more noble work than making bricks to build palaces and tombs for the Pharaohs. But it must be remembered he is a youth, a spoiled child, he has had no regular training, he has been badly brought up, and it will not do to expect too much from this Ishmael lad, the son of Egypt and the Desert. It is not necessary to enter into details about the Exodus; it means faith in God; the manifestation of the power of God; a great redemption, protection, guidance, water to drink and food to eat; it is conflict and victory; the law of God as truth, justice and judgment; and it is all the forms of the mystery of Grace, according to the pattern of the things and thoughts of God, as seen and heard by Moses in the Mount of God. These

are the manifold particulars of the Life of Faith ; the children of Israel saw them. This was how the lad was trained and taught ; and Patience declares that it would be well for the generations of the young people, in this 20th century A.D. if, they were made more familiar with that old-world story and subjected to similar training. The particulars precede the individual synthesis ; they are preparatory ; they are objective signs. When the psychic man, in Leviticus, is awakened, what he discovers is that God is greater than man ; that man is dependent upon God ; and it is common sense, as well as gratitude, to return thanks to God for His manifold gifts and blessings. If the Lord my Redeemer has done so much for me, then surely I ought to love Him, give Him the thanks of my heart, and try to do His will. This is the ideal ; it is what ought to be, but the ugly fact is that the ideal and the real do not agree ; the ideal is too high, the young cannot attain to it ; thus the feeling of unfitness, the necessity of a priest, a mediator, sacrifices and further education. This education is painful, humbling, unpleasant. It is not pleasant to discover that the inner self is selfish, conceited, and intemperate ; that the evil within is stronger than the good ; that the forms of the thoughts about self are uncleanness, leprosy, sores that cannot be healed ; in fact, if the " patterns of the things in the Mount " are to be known, and obeyed, then the individual is in a bad way ; he sorely needs a Healer and Saviour to renew his whole nature ; to cast out all that is evil, to instil in his soul the grace of Hope. Faith is very good, but she tends to become objective ; it is Hope dwelling within that seizes the hand of Faith and says, Leave me not, because if you do, the evil powers within will rise up and destroy me ; the darkness will become unendurable, and I will surely die, being haunted by the demons of fear. The reply of Faith is, Fear not, I will abide with thee ; my light is thy light ; my life is thy life, and behind us and around us there is the Lord of Light, Life and Blessing.

It is Patience that meets the youth at this stage of development ; the pity is that his eyes are holden so that he cannot see her fair form and perceive the look of intense interest that she is taking in his welfare. This is the serious failing with youth ; there is an apparent unfitness to see angels and heavenly messengers ; and there is a want of power to hear the words of those who seek their welfare.

Patience sighs and says, it has ever been much the same with young and old ; they do not trust Faith, and they think the visions of Hope transcendental ; therefore they say let us call out our men and make out our roll of gallant soldiers ; let us put our trust in horses and chariots, in spears and swords, in armies and dreadnoughts. Faith, Hope and God, are well enough in their places ; but, when it is a practical question of the life of a nation, of defence and attack, of victory or defeat, of conquest or subjection, then it is the men that must fight, and it is men that will win the victory. That is the carnal spirit ; that is man glorying in his power, wisdom and greatness ; and Patience declares that it is all wrong from beginning to end ; the sword heals no sores ; armies do not save homes ; dreadnoughts do not defend nations. Armies mean war, hatred, jealousy, strife, bloodshed, murder, and the end is darkness and death. Where are the great empires of Babylon and Nineveh, of Persia and Greece, of Rome and the Papacy ? They are all dead ; they rest in the grave, in the darkness ; modern empires follow in the footsteps of those that have passed away ; they, too, are on the great highway of war, jealousy, hatred, murder, darkness and death. The Land of the Promises of God will never be reached by the way that is full of cursing ; the doom of unbelief is rejection ; it is the Desert ; it is never finding the land of rest ; it is murmuring, complaining, mutiny, and death ; it is the way of failure, of hunger, thirst and lust ; but, in the midst of all, there is the Tabernacle and the cloud of glory by day and night, the food from heaven and water from the smitten Rock ; there is a faithful Caleb in the Camp, and a true, hopeful Joshua in the Tent ; thus although death may appear to reign over all those who brought their bodies out of Egypt, and were unable to rise above the carnal life of lusting, the living germs remained, the Seed of Faith increased mightily, and the day came when Hope became radiant with a new glory and began to make preparations for taking possession of the earthly inheritance.

Patience is unable to pass onward to the day of realised Hope without expressing a word of admiration for the leader of the great enterprise, so gentle, meek and patient under the manifold troubles that rested upon his shoulders during the Exodus and the Desert journey. He was a son of Egypt and a great Israelite, a noble, self-denying servant of God,

a great lawgiver, a statesman and administrator. The man Moses was the greatest man in the age in which he lived ; and his greatness was made manifest by his Faith in God ; the Hope and trust that could not be destroyed ; the Patience and gentleness with which he carried on his work so long in the Desert. The true man rose far above Moses the Egyptian, and the Lawgiver of the Desert ; but it is the universality of the Love he cherished for God and man, that breaks forth so nobly in the Book of Deuteronomy, that requires the special study of the followers of Moses. The thought of the student is not so much that Moses failed in his great mission ; it is that he carried on so great a work in such a noble spirit. It is not that his desire to enter the Land of Promise was not fulfilled ; for from Mount Pisgah he surveyed the land of the future, and saw the sea on the far horizon. He saw the great mountains of God that could not be moved ; the vision of Love lit up the whole land and its borders. It was Love that closed his eyes when he fell asleep, and Faith, Hope and Patience found a resting place for his body. That he did not die is quite true ; he continued to live, and when the true Exodus took place, and the Sacrifice was prepared, he was seen on the holy mount of Transfiguration. Is it a wonder that the Jews to this day revere and love the name of Moses ? Christians owe him a debt they can never repay ; he was a faithful servant of God in the House built with hands. There is no rivalry whatever between the servant and the Son. Moses, and the Spirit of Mosaism, may pass away one day, but the Son abideth in the House of God for ever.

What Patience has to suggest about Egypt, the Exodus, and the Desert, is that these represent an age of development, a period of life, a condition of soul. It is in the first instance a great pageant full of living forms ; it becomes a world of ideas and ideals ; it grows into great general conceptions ; and, at last, in the light of Love, it becomes a universe, a university, and Moses is the Principal overseeing its life and progress. The story of the Conquest, the inheritance as possessed by Israel under Joshua is a new movement under different conditions, with another spirit. There is a change from the almost illimitable Desert to the land with its boundaries ; from the wildest speculations in thought to the narrower conceptions of consecration, duty, obedience, and faithful service. It is from Moses and the

patterns of things seen on the Mount of God, the Tabernacle and the Holy of Holies, to a man coming forth out of the Tabernacle having the laws of God, the truth of God written within his own soul. In the realm of psychology it is the change from the intellectual outlook upon human life, in all its bewildering varieties, to the inlook upon the human soul, as moral, as subject to law, as possessing a living inheritance that is imperishable. This is where modern Science surpasses in the extent of its vision what is known as moral philosophy. There is a break in the continuity of development; Moses surveys the land from Pisgah and Moab; but Joshua is the saviour, the captain of salvation, the conqueror of evil powers and passions. What Patience suggests here is that the pageant of the procession, and the movement of the armies, are to be viewed as forms for children to study; the thoughtful man knows that this land is one of pictures, types and shadows; they are very interesting and useful, but, if not used to see ideas and ideals in the forms, then they will fail to convey to the soul of man the important messages they contain. If, Patience says, My friends have not benefited from their education in the Desert, what likelihood is there that they will understand the more subtle problems that are to be found in the moral life? It is not Jordan, Jericho, Achan, Ai and famous battles that are of supreme importance; it is whether a death to Egyptian intellectualism has taken place; if a spiritual apprehension of the law of God, in Grace, is within the soul; if the heart, the affections, and the will, have become so changed that they are subject to the life of Faith; and if being so animated by the Spirit of Christ, the Captain of Salvation, there is the glorious Hope that truth will prevail until the whole soul, in all its divisions, will become light and life in God. What Patience says is, that it is not wise to despise forms; they are very useful in their own place; but the right use of forms is to obtain ideas and ideals; and these are to be made useful in forming great general conceptions which end in the radiant light of love; of realised possession; of a perfect spectrum in all the portions; and a life that is organised in all the fulness of divine health. The Conquest has an Ideal behind all its forms; the real question is whether men can realise what the forms and ideals mean? A human soul is a great inheritance, a wonderful possession; and Science, in every direction, is impressing

upon men this great truth that the man who does not know, in some measure, the value of his own soul, is pitifully ignorant and runs the risk of bartering, losing, the jewel of jewels for what is of no practical value.

Passing from this conception of what the Conquest really means, what follows is the fact that Israel, this first-born son, this inheritor of the promises of God, actually failed to see, perceive, conceive, apprehend, or comprehend, all that God had given to man under the form of an earthly inheritance. This is where Patience says, do not hurry forward, look upon the man that is in possession of the inheritance, study his features and his actions; this cannot be Isaac, and he is not like Jacob, it must be the boy Esau, the easy-going hunter after pleasure, the man who sells his birthright for a mess of pottage. He is not a man with aspirations and ideals after a true birthright and a divine blessing; he has actually gone into fellowship with the immoral idolatrous Canaanites; he has forsaken the true God, and the God of Truth, and has become a degraded idolater. The student of the Book of Judges is here recommended by Patience to study the order of the troubles that fell upon Israel; historically they extend from Chaldea to Philistia; they take in all the powers that destroy the soul of man; they leave the man a wreck, a disorganised, chaotic thing, that destroys its own life. The forms of the deliverances are many and full of interest, but the end is the blind soul in its agony destroying its enemies, and itself, by one last effort to attain freedom. This is something like what is meant by selling the soul for what is valueless; yet doubtless Israel might say that he was very practical; he did his best, but his enemies were too strong, and the end was death. This is a chapter in history that Faith, Hope and Patience look upon with sad faces; they were despised and put to shame; the sensual, the carnal, the earthly, reigned everywhere; and when with sore, sad hearts, they turned toward the Tabernacle, they were treated with contempt and scorn, as superstitious fools, who failed to understand the greatness and the glory of man and humanity.

A Commonwealth without God; a Society without a Saviour; a family without an altar; a man without a soul: what an awful picture. Is this the darkness on the way to hell? Patience shudders and says pleadingly, Please stop, turn over the page, and let us try to remember that the dark-

ness is not all darkness ; there is a glimmer of light, enough to reveal the darkness ; Listen, and I will tell you a story about the goodness and love of God in those dark days, and the strange way He took to make sure that His preventing Grace, would make provision for the future, and in due time raise up in Israel a king of grace, that would, by the grace of God, overthrow and destroy the enemies of God and man. There was a famine in the land ; a man of Bethlehem and his family migrated to the land of Moab and there they remained for many years ; the sons married, and the family were in a fair way to become Moabites, when sorrow upon sorrow fell upon them ; the father died, and his two sons, and the three widows were left to mourn their unhappy condition. The mother-widow said that she had received a call to return home to her own people, and the daughters-in-law said that they would go with her One of them returned to her own people, the other, Ruth, accompanied her mother-in-law to her home in Bethlehem. The beautiful part of the story is that the sweet, unselfish, loving Ruth, was a great blessing to her mother-in-law, and she comforted her in her sorrow and bitter bereavement. A near relation of Naomi fell in love with Ruth and married her ; and thus, as men say, in the providence of God she became the mother, the ancestress of the family of David, the Shepherd of Bethlehem, the man who killed the Giant of Gath, and the hero king of Israel. The moral of the story is that Grace, Faith, Hope, Patience and Love are not to be limited to Israel ; wherever a Ruth is found, unselfish and devoted to others in their sorrow, there God is in His Grace, and there the angels from heaven bring blessings for time and eternity.

Here Patience turns round and says, Hear, and understand, what I am going to tell you ; it is something so very wonderful, that unless there is great Faith and a very strong Hope indeed, the story will not seem reasonable ; as for being a practical and common-sense story, it will not be very wonderful if sceptical thinkers say they do not believe a word of it. This happened long long ago when women were lightly esteemed ; when men could have two wives or even more in the same house ; when women had no rights or privileges to speak of, and it never occurred to them that they could turn the world upside down by the possession of votes. It so happened that in one family circle there were two wives ; the one had children and was mistress, trying

to rule over everybody ; the other was a gentle, loving, tender, kindly soul, that felt for the sorrows of others ; she had no children, and she thought, and thought, about the sorrows of her people, their bondage, their God-forsaken condition, and she began to pray that God would give her a little man-child ; and if He would only do so, she would give him back again to God, to His service, to be a prophet, a priest, a judge and ruler over the people of God. It is true that God heard that woman's prayer ; He gave her a son, she called him Samuel, and when he was a boy she gave him back to God, and he lived in the Tabernacle with the old high priest, Eli. What seems very strange about this old man was that though he feared God, and was a good man, he was not firm of purpose ; he did not rebuke men when they did what was wrong, and thus God did not converse with him, or tell him about the events that were taking place. In the night God began to speak to Samuel ; he heard God's voice, and God told the child what was going to happen. The peculiar part of the story at this point is that the priests and people were superstitious ; they thought that God lived in the Ark, in the Holy of Holies ; and they sent forth the Ark with the soldiers, so that God would fight for them and give them the victory over the Philistines. The result was disastrous, the Philistines won the battle, the priests were killed, and the Ark of God was taken into their possession, and they carried it away into one of their cities. The sad news was conveyed to the high priest who was waiting at the gate, and when he heard that his sons were dead, and the Ark of God taken, he fell back dead. At the same time the wife of one of the priests gave birth to a baby, and when she heard the news her heart was broken ; as she died, she said, name the baby " Ichabod, for the glory is departed from Israel." These were the ominous signs that awakened the people of Israel ; they had lost their God and His priests ; it was as if the nation, the Commonwealth, had come to an end ; and in a sense it had ; death reigned ; the moral world in Israel was in ruins ; and the poor child Ichabod was the living witness to all these facts.

The strangest part of the story has now to be stated ; the nation was not dead, and God was not a prisoner in the hands of the Philistines ; He was with the child Samuel in the Tabernacle, ready to reveal to men His Kingdom of Grace, and to teach them that priests may die and symbol

Arks be removed, but the God of Grace lives on under every transformation that takes place among men. These things, and men, were idols ; they had taken the place of God in this way so that men might see, and understand, that God reigns in Grace, as Spirit, in those who are spiritual. It was because the child Samuel was spiritual that the God of Grace came and dwelt in him giving him wisdom and understanding, preparing him to be a true prophet, a real priest, a good judge and a loving wise ruler over men. It is Grace that is the sign to be studied in the story of the Kingdom ; not Grace as Ideal, or as real, but Grace in a kingdom of forms ; in a passing pageant, where men will see something like the Grace of God, as operating in the world for the overthrow of evil ; to get men to understand, by forms and ideas, what Grace really means. Samuel is Grace personified ; the type of the Lord the King of Grace. The wayward people of Israel got tired of Samuel, they rejected him, and in rejecting him they rejected God the King of Grace. They would have a King, like other earthly kings, to lead them to battle against their enemies ; and Saul was their ideal. He took the sword and he perished by the sword on Mount Gilboa, and this is the common end to which such earthly, carnal, disobedient, God-forsaken kings have come.

Patience would at this point ask the practical thinker to consider, as briefly as possible, some of the difficult questions that arise in connection with the Kingdom of Grace, as related to the moral power, or the authority that finds its centre in a State, a Commonwealth, or a Kingdom. The first point to be noted is that fallen man is not in his constitution what he ought to be in accordance with the Will of God, as subject to moral law. The next point to notice is that the chosen nation of Israel, as a Commonwealth, had turned out an awful failure ; it became a chaos, where anarchy existed ; it was plain that fallen men, as moral men, were utterly unable to rule themselves by the laws they possessed ; and judges or rulers could not be found in the Commonwealth who were able to govern men in the fear of God. If this moral problem is carried back into history, there is the story of Joshua and the Conquest ; the story of Moses and the redemption from Egypt ; and the stories of Abraham, Isaac, Jacob and Joseph. Behind every form of development there is the Almighty, the Lord, the King Eternal ; His Will is Law ; and it is the privilege and

the duty of the creature to obey the Creator. These are fundamental facts recognised by practical men, thus they do not require to be discussed. There is, however, a difficulty in getting a practical grasp of all that is implied in the Kingdom of Grace, as it is related to the moral State. History, up to the period of Samuel, fails to give any formal expression to the conception; there is no Kingdom of Grace as distinct from the moral Kingdom of Man. It is Samuel that is ruler in Israel "Dei Gratia," by Divine Grace; if not the King of Grace, he is the King's forerunner, the King's representative; the form or type of the King, with the King's authority. This is not questioned by practical men; the man Samuel was a true prophet, as seer; a priest of God, as true intercessor and mediator; an upright and righteous judge and administrator; and, above all these, he was inspired with all the homely virtues of Grace which gave to his life that perfection of thought, word and action that raises the man far above all earthly Kings. Samuel is the type of the King of Grace; it is as a type he is to be studied; the type is an ideal. What have practical men done with this ideal? They have rejected it; they have always cherished a different ideal, the Adam, moral one; the king they want is one that will fight for them, and defend them against earthly carnal enemies. Men are intellectual and moral, therefore they are rational and responsible for their actions. The King Eternal is Moral, therefore He respects the choice they make, and He permits them to follow their own ways as moral men. Samuel understood this, and when reasoning with the people he told them plainly that they had not deposed him; it was God, their Sovereign Lord, the King of Grace, they had deposed, and He had acquiesced in the decision to which they had come. Mark what this means; they had in the Commonwealth despised His Lordship; in the Desert they had disobeyed His laws; and in this critical hour of history they had rejected Him as their King in Grace. The peculiar thought that arises here is this: it was the King of Grace that was rejected at every stage of development; it is here that this fact becomes a conscious reality; moral men actually choose, and they decide, that they prefer the moral autocratic method of government to that of Grace. They did not sin in ignorance, their lawgiver had told them in what way the King of Grace revealed His Name on Mount

Sinai : as "the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." When the people of Israel rejected Samuel, at the same time, and by the same act, they rejected the Lord of Grace ; the Lord God that reveals Grace ; the merciful and gracious Spirit of Grace ; and all the long suffering patience, goodness and truth they possessed as their inheritance in Grace.

To practical men Patience puts this question : Did the Lord of Grace abdicate under moral conditions ; or, was it under conditions of Grace ? If moral, would not the result have been justice, judgment, and punishment ? If under conditions of Grace, then this meant that men were to be permitted to take their own way and reap the fruits of their deliberate choice ; but the Lord of Grace could not be bound by their actions ; in Grace He was free to do what He knew was right and good for the furtherance of His Kingdom of Grace upon the earth. In what sense, therefore, was the kingdom of Israel a Kingdom of Grace ? It was instituted under Samuel ; it was Samuel that continued to give advice to Saul as prophet and priest ; it was Samuel that anointed David to be King as Saul's successor ; in fact, the spirit within the Kingdom was that of Grace, but the visible forms were earthly and carnal. This is a complex problem, and it is difficult to express the order that existed then in Israel, and now in modern nations. Was David a King "Dei Gratia" ? Are modern kings and emperors, the rulers over nations "Dei Gratia" ? In a real sense all kings are in this position ; it is by Divine Grace they are permitted to rule ; and it is by Divine Grace that peoples are permitted to choose, or to depose, their kings. If the King of kings permitted this to take place in His representative Samuel, then it is a small matter for petty kings of this earth to cry out when they are deposed, and are requested by the people to resign their dignities and honours. Grace is Lord over all, at all times and under all conditions, during this age of Grace. The laws of Grace are not compulsory ; they are not legal ; they are not prohibitory ; they are not penal ; they are to be found in the Blessings uttered by Jesus Christ in the Sermon on the Mount ; they make known the conditions of poverty, sorrow or repentance, meekness, the desire to attain to true knowledge and righteous actions ;

they teach how men are to be merciful, pure, peaceful, and long-suffering under persecution ; but all this is with a definite purpose in view ; it is to lift men up above their petty earthly surroundings, to reveal to them the kingdom of heaven in love and thus win them by Divine Grace to a nobler life. It can be asserted that Samuel was animated by the Spirit of the King ; he was poor of spirit, a man who mourned because men sinned ; meek and gentle in behaviour ; a student of the deepest truths ; kind and merciful ; pure of heart with clean hands ; a peacemaker ; and, when rejected by the people, ever ready to bless them, and to do what he could for their good. These are positive gracious virtues ; they are living germs of Grace ; they are immortal and eternal, therefore in the nature of things they cannot die. It is worthy of notice that what good moral men, as reformers, desire, is also what the Lord of Grace and His followers desire ; that is to say, get at the bottom of the good thoughts and aspirations of good men, and it will be found that they are really groping their way toward the ideals that are moral. It is this same aim and end that the Lord of Grace follows in His Kingdom of Grace ; it is to make men moral, God-like. The differences lie in the ways that are taken to reach the desired end. Samuel told the people about the gracious way ; they did not understand his words ; they rejected his advice ; they would have a king like other nations ; they got what they wanted, and they took the wrong way. Was the life of Samuel, his teaching, his example of value ? There arose in Israel a school of prophets ; there arose a man like Jonathan, the son of Saul, a noble type of a son of grace ; there arose David and his companions, a generation of God-fearing men with far nobler ideals than those held by men in the days of the Commonwealth. The thought here is this : Samuel was the means of introducing a new spirit into Israel ; it was so far below the ideal of grace that the ideal was never recognised ; but it took a form that could be understood in that age, in the kingdom of David, and the glory of Solomon. Practical people are often found who rail against David because there are events in his life that are immoral and shameful ; they forget that David, as type, is quite different from Samuel, as type. David represents an earthly King and Kingdom seeking to attain to a higher ideal than Babylon, Ammon, Moab, Syria, Canaan, or Edom. David had high ideals ; he was a prophet, a poet, a musician, a

soldier, a ruler over men ; he longed to serve and honour the Lord by building a temple in Jerusalem for His worship ; but this he was not permitted to do ; this honour was reserved for the prince of peace, the wise Solomon.

The special point to which Patience would call attention is this : The whole of the development from Abraham to Solomon is that of forms that require to be studied so that through them spiritual ideals may be obtained. The germs of thought in Genesis are most valuable because they are living germs. Mosaism is not to be despised, because it is expressed in Commandments that restrain, and in rules that bind. The Commonwealth, and its history, could serve a great purpose if men would only learn the lessons it teaches, as bearing upon a moral nation and moral men. The effort to build up a moral Kingdom, with moral men, apart from Divine Grace, is utterly useless ; it cannot be done ; the moral world is a chaos, and ethical reformers, on the basis of morals that are earthly, as the sons of Adam, will never set up and maintain a Commonwealth that will endure. The Kingdom of Grace, as introduced by Samuel, was not accepted by men ; therefore in that age it was never tried ; but the influences of the ideals of Samuel were found useful to this extent, they set up the Davidic Kingdom of Israel ; these forms and ideals have continued to live ; they were cherished by the Jews for centuries ; they took root in the nations of the West ; and it is a question worthy of study whether these nations have made any practical, valuable improvements on the Davidic ideals. The Davidic kingdom in Israel expresses in visible forms and actions, the conceptions of men, in that age of the Kingdom of God ; it was the earthly form ; and it was what might have been expected under the conditions. The Jews failed to reproduce the forms, but it is well known that they cherished the ideals. Can it be said that Christendom, in the Church and State, in the Empire and in the Papal Church, has been a realistic attempt to work out the same problem under different conditions ? The Forms ; the Ideals ; and the Reals look much alike. Are all these efforts human, Adamic, moral ? If the Davidic kingdom ended in Babylon ; the Jewish Ideal in the Roman Empire at the Fall of Jerusalem ; then, what is to be the end of the present order in Church and State ? If in all these dispensations of Grace there has been this failure to enter in and possess the spiritual inheritance,

the City of God, and the Rest that remaineth ; then, is it not time for those who fear God and are waiting for the Kingdom of Heaven to lift up their eyes and watch for the breaking of the new day that is said to be at hand ?

If Patience has not lingered by the way to make comments upon the glory of Solomon's kingdom, the awful fall from wisdom to folly and from the worship in the famous temple at Jerusalem to idolatry, through the schism in the kingdom and the continuous jealousy and strife of the two nations, it is because they are as pageant forms, they are dissolving views that follow in quick succession. The end is foreseen ; a kingdom divided cannot stand ; an idolatrous, rebellious people must work out their own destiny ; and as with the moral Commonwealth, so with the Kingdom of Grace, as Form, the end is death. It is a strange thought that even a Kingdom of Grace may appear to fail ; it may be perverted ; it may become earthly, carnal, devilish. The elder brother may disinherit Grace ; it seems that in every dispensation of Grace, the elder brother, Adam, Esau, the earthly, manages to take possession, and holds on, declaring that the inheritance is his, he can prove his title, and he will not be subject to the Lord of Grace.

It must not be forgotten that Patience is here dealing with practical people, with men of experience, who test statements and try to prove what they hear. Patience declares that she has no objection whatever to converse with such people, but she likes to find them reasonable, not creatures of prejudice, not narrow-minded sceptics, not those very clever people who know everything, and declare point blank that they know better than to believe in any revelation of Grace ; and, as for angels, they know that no such creatures exist and no practical man of common sense will listen for a moment to such flights of imagination. Patience and Science can afford to smile at their self-conceit ; and it is not worth their while to turn aside for a moment to listen to their words of worldly wisdom. The question that Patience has now to face is a very great one ; it takes this form : With the end of the Kingdom of Israel, was this the end of Faith and Hope ? Or was it only the end of the Israelitish pageant, and the preparation for a still greater development of the Purpose of God in Grace ? What Science suggests here is that the Cause and the Processes, have been in a measure revealed, but the Divine Purpose has not been manifested, and as

matter of fact, the unconscious, and the semi-conscious onlookers have not really seen, understood, or discussed the Divine Purpose of Grace. The Captivity is not the end any more than the bondage in Egypt; they are both resting places on the way; they are apparently the winter's of spiritual life wherein death reigns; but, ere men are aware, the Spring has come, the birds are singing again; the trees are more beautiful than ever, it is a new year and a new age. This is how Patience looks upon the story of development; she has become used to these alternations; Faith survives them all; Hope becomes more hopeful; and Patience prepares herself for another journey toward the better country and the City of God.

Patience has already suggested that the generations of Esau as practical revelations of truth come into history at this point. Esau is Adam, and Edom; this world is claimed by Esau as his inheritance. This is the stage of development said to be empirical and practical, and what men wish to know and understand, is what the past means; how it is related to the present; and what light can be thrown upon the future. The testimony of Esau as to the past is that he claims direct descent from Adam; that he is the heir of all the past; that he has a great inheritance; that he has been well educated; that he knows all the particulars about the past, all the great and good men that have lived; that he has analysed and synthesised all this knowledge, and it is to be found in the Books of the Chronicles. Patience admits that Esau can talk widely; but, she adds, there are reasons why this claim may be allowed to pass, the books are there; they can be studied; they are a summation of the past from Adam to the Captivity, to Cyrus, Persia, and the proclamation for the restoration of the Temple of God at Jerusalem. Patience goes on to say that this way of summing up the past at the beginning of a new age, is common in the Bible; and those who read that book of life intelligently will discover that this is true. After this summation of the past the movement of the new age begins by the repetition of the proclamation of Cyrus. There is new life, a restoration, and Ezra, (with his companions), returns to Jerusalem and there sets up an altar for the worship of the Lord, the true God of all the earth. The Book of Nehemiah rehearses the story of the means used to defend and protect that new life, as instructed by the Spirit of God, and in what

way the wiles of the enemy were defeated. The Book of Esther tells, in a wonderful way, how the Spirit of God defeated the cunning Haman, who would have destroyed all the people of God in one night ; in what way his schemes failed ; how he was hanged upon the gallows he intended for Mordecai, the Jew ; and how Mordecai became a prince and ruler in Persia, the kindly protector of all his kinsmen. The Book of Job sums up the discussions of wise men upon the great problems of pain, sickness, death, fortune and misfortune, good and evil, God and Satan. The Book of Psalms is the Hymn Book of God's people wherein they express their experiences, their hopes and fears, and their expectations as to the future, as related to the Kingdom of God. The Book of Proverbs is that of Wisdom personified ; the King's Son is the author, and those who read and understand its message to mankind are struck with the heavenly grace and wisdom contained in the book. The Book of Ecclesiastes is a wonderful sermon, by a great preacher, a man of many experiences ; he discovered the vanity of all things earthly, sensual and carnal ; and, what is very wonderful, he holds out his hand to the sages of science to-day, agreeing with them in this, that there is nothing more valuable in life than to " Fear God and keep His Commandments, for this is the whole duty of man." In other words God-fearing men of science would say, " The fear of God comes first, and is all-important ; but as for the Commandments of God, the laws of God, even the Preacher failed to attain to a true conception of all that these words mean. The Song of Solomon is said to be natural and mystical ; it may be both ; scholars say it is very beautiful ; mystics say it is very delightful ; and practical people say it is full of wonderful ideals. The strange thing is that it is all about love ; it is full of desire ; the poet aspires after the highest, and the best, as expressed by love ; but, the song fails, it does not end well ; the bird ends the song of love with this cry, " Make haste, my beloved," and there is no response in mutual love. Here Patience makes a pause in her onward flight through the ages. The question she asks is this : What is the practical meaning of this wonderful summation of all the past ; and this initiation into a new age of all that claims to begin at the beginning. It almost looks as if Patience was saying to herself : it is quite true, before Faith became radiant, and Hope beautiful, I was there ;

our lives are concurrent ; although, on the other hand, it is equally true that in one age Faith takes the lead ; in another Hope ; and now it is more particularly my age of service for mankind to reveal to men the Divine Purpose of Grace. To me it appears that the generations of Esau are of great importance in this way ; they are the body, the objective forms, the physical conditions of mankind, out of which, in one sense, there arises the spiritual, as intellectual and moral ; or, in which, in another sense, there is the development to manhood, as in a man. Both lines of thought are important ; they are concurrent ; the objective and the subjective co-exist. The generations of Adam, or of Esau, fulfil the same purpose of Grace ; if of Adam they mean mankind to the fullest extent ; if of Esau, then the movement is subjective ; it is Man and not mankind that is the result intended. The greater includes the less ; the difference comes in here, in studying Esau be on the outlook for the Man ; in studying Adam be on the outlook for the Man, the King and the Kingdom. The body of humanity, that is the generations of Adam, contain an Enoch or Man that walks with God on the earth and ascends into heaven ; but there is also a Noah, a Rest, a Comfort, and a Comforter, that will bring to men a new cleansed earth, and a Kingdom of Grace. It is the Enoch like Man that the generations of Esau are in travail to bring to life ; and Esau is the body within which He will be conceived, out of which He will arise. Patience says that it is not necessary to stumble over this conception of Esau ; it is to be found everywhere in all realms of thought ; without earthly forms, there are no ideals ; without ideals no realised general conceptions ; without general conceptions no philosophy, or wisdom, harmony or unity.

Patience would now point out very briefly the line of thought that leads direct to the Man, the King, and the Kingdom. The great prophets are the Idealists ; they have visions of the King and the Kingdom, and it is as Idealists, in the order of development, they require to be studied. What is deeply interesting is that long before the Captivity, the prophet Isaiah was preparing the way for the coming of the King. What he sees clearly is that Israel is dying, the disease is incurable, the body is covered with sores. There is a future kingdom, and those who are consecrated will be its messengers. A great conflict there must be ; but the Child

and His government will surely come. There will be a vision of death and resurrection, but the Righteous King is sure to come. But what if He comes as a Servant, a Sin-bearer, a Saviour ; will He be accepted, or rejected, by Israel ? What is the end ? Abundant waters to cheer the thirsty ; the darkness is past and the light of truth is radiant.

The prophet Jeremiah is the prophet that mourns for Israel in the day of judgment and of death. He says that the burden he is called to bear is too heavy for a child ; but he is encouraged by the almond blossoms of Hope, and he faces bravely the seething pot of the future. The condition of Israel after the flesh is hopeless ; the Captivity is at hand ; it will last for 70 years ; there will be a remnant according to the election of Grace ; a Branch will arise out of that stump that is left as dead ; and, in due time, Restoration, a Righteous King and Kingdom.

The prophet Ezekiel is one of the captives living by the river Chebar ; and it is to him that there is given, in a foreign land, visions of the Spirit that cannot be described. It is the Spirit of God in symbol forms that is seen ; there is the likeness of a man, and there are many visions. He is commanded to eat the Roll of Revelation and what he sees in the future may be summed up in judgments upon the evil nations ; a restored kingdom ; a resurrection ; a restored temple of God ; the holy City and its walls ; the glory of God ; the living waters ; the Inheritance ; and the City radiant in glory, the name of it being " The Lord is there."

The prophet Daniel finds himself and his companions in exile, in the City of Babylon. They are introduced into the Civil Service of the Empire, and this means through visions, dreams and their interpretation being brought into touch with Babylon, Persia, Greece, Rome and the Kingdom of Christ. The Book of Daniel is a wonderful revelation of history ; this man hungered and thirsted after truth and righteousness ; he was filled with knowledge and understanding ; he is the type of the Divine Wisdom ; he is a Statesman indeed ; a man who lived in the fear of God. The man is a great ideal ; his book is full of great ideas ; but, perhaps, the greatest idea is that Daniel is the practical wisdom of God ; the judge that will not err ; the servant of God as a divine over-ruling providence in the world in the midst of all the nations.

Patience would point out here that ISAIAH is endowed with the visions of Faith ; poor in spirit but making many rich in heavenly conceptions. JEREMIAH has the mourning spirit, but he is comforted by Hope. EZEKIEL has the meek teachable spirit, and the visions he sees transcend heaven and earth ; the end being the earth as changed into heaven, because, wherever the Lord is, that is heaven. DANIEL is the man in whom the Holy Spirit dwells for practical service ; and, it is deeply interesting to notice, that the ideal is a God-fearing statesman. In other words, practical statesmen should cherish the very highest ideals ; it is not incongruous to be a Christian and a statesman ; the end is not personal advancement and glory, but bringing into this world the Kingdom of Christ, of truth, righteousness, peace, law, love and joy in the Holy Spirit. HOSEA speaks of mercy to the guilty, pardon to the sinful and of restoration. JOEL is a man with a strange name and message, it is that the Lord is God ; or, God is the Lord ; if men repent and seek the Lord God, there is mercy with Him, blessing and salvation. AMOS speaks of himself as a herdman, a shepherd, a gatherer of fruit, and as crushed underneath the burdens he has to carry. He has a message to the House of God—Bethel—and to the servants of God therein ; but the shepherd and burden-bearer is rejected ; and it is the servants in the House of God that are glorified. Strange ideals these in the light of the gospel story ; it is very wonderful how they came to be written ; how they are found in this order ; and how they have been preserved for so many centuries.

Here Patience suggests that there is a kind of break in the continuity of Revelation ; the Forms have been seen in Esau ; the ideas and ideals in the eight prophets named ; and now it is the empiric, the practical, portion of the prophetic writings that call for attention. It will be remembered that the empiric realm of thought is the intellectual and the moral ; it is where man becomes a conscious actor ; where self and self-seeking are commonly found. The pivot of thought, as a rule, is self, or how things and thoughts appear from that standpoint. It is not suggested that the thinker must, of necessity, be a self-seeker ; there may be many empiric thinkers who do not make self central ; they recognise the Divine Grace and fear God, thus there is a noble balance in their thoughts and actions which make

them thoughtful, wise, fair, equitable, just, true and righteous. It is a question of magnetic affinities ; if earthly there will be deflection of the compass of human thought, a want of true polarisation ; and, as related to truth, dia-magnetism. Patience suggests that the story of JONAH should be taken as an example of what is meant. Here is a prophet, a minister, a missionary of Grace to a lost world, a dove with a message of peace ; this is truly what Jonah means, because he is commanded to proceed to Nineveh, to preach repentance, to prevent the judgments of God falling upon the heathen ; and he deliberately disobeys his Lord and goes off in the opposite direction. The man is obsessed with prejudices ; he is animated by a spirit of jealousy ; he will die rather than give to such people the light of truth, the life eternal, and the bread from heaven. In a sense the man dies and is brought back to life again ; but, in spirit, he is not changed, he obeys unwillingly ; he knows how good, kind, merciful and gracious the Lord is, but he is not able to bring himself to think, as God thinks, or to rejoice in the mercy of God, to the repentant citizens of Nineveh. This is a picture of the groundwork of an earthly empiric soul ; it is self-centred, selfish, full of prejudice ; it is the old Adam, or the bigoted Jew, or the narrow intolerant dogmatic Christian ; they do not require to throw stones at one another ; they know enough ; but what they need is the Christlike heart and spirit, that they may be led to sympathise with the Divine Purpose of Grace, and to do all in their power for the salvation of others. The sign is ominous indeed, it is well known as the sign of Jonas the prophet. MICAH the prophet is the man like God ; it is this prophet that reveals to Israel what treatment the Judge of Israel will receive when He comes ; and He tells them that they are to look for Him in Bethlehem. NAHUM means the Spirit guide ; in other words, it is the Spirit of God that is going to teach Jews and Gentiles ; He will reveal the Saviour of mankind, and be the Guide and Comforter of all the people of God. HABAKKUK means the wrestler ; here the thoughts are turned from the objective Spirit and the Purpose of Grace to the soul and its troubles ; to the world of mankind in its confusion, strife, war, and the judgments of God. What will the result be, shipwreck, or safety ? It is the hour of a great crisis ; Faith appears, there is a great deliverance, an outburst of praise and

prayer, and Hope is radiant with joy and gladness. ZEPHANIAH as a sign name means a secret not as yet revealed. The Revelation will not come by intellectual power, but by Grace as regnant in those who love and serve God with glad and joyful hearts. HAGGAI conveys the thought that a feast is being prepared ; there will come an overthrow of the powers of evil ; the King will come, and His Kingdom will be manifested. With ZECHARIAH there is the thought of memory, of remembering the past, of considering all that had been given to Israel as revealed to the fathers. It is the Spirit of God that is the Measurer of the City of God. There is a strange vision of a priest not worthy to be a servant of God ; Satan claims him as belonging to the kingdom of darkness ; but the Angel rebukes Satan and purifies the priest. The Saviour is seen in His temple. The mystery of evil is made known and taken away. There are warnings given to men indicating the treatment the King will receive from those who are His servants. There is the vision of the Living Waters. The King is near ; He will be Lord over all, and in that day the Canaanite will be cast out and his dominion will be ended. MALACHI is the messenger, the forerunner, telling men to be prepared for the coming of the King ; it is the daybreak ; the day of blessing is near ; the Sun will rise soon, and with the sunrise will come the blessing of healing for mankind.

At this point Patience remarks that it will be well to glance for a moment at the Book of History as related to the period from the proclamation of Cyrus to the birth of Jesus Christ. The Persian Empire had run its course and fallen before the armies of Alexander the Gréat. The Greeks had become a mighty empire ; a great people ; the intellectual giants of the race. In poetry, art, arms, philosophy, letters, they were said to be the glory of mankind. In the days of Socrates, Plato and Aristotle, Greece was at the zenith of its glory. The hour of trial came ; Socrates was condemned to death, and from that time the glory of Greece was on the wane. Rome was in the ascendant ; the empire spreading far and wide, and to all appearance the whole earth would become subject to the soaring eagle of Imperialism. In Palestine the Jews maintained their ancient religion in the temple at Jerusalem ; but what could a petty province like Judea do against imperial Rome ? What was the condition of Palestine and the Jewish theocracy ? The Chief Priest,

and many of the priests, had become sceptical Sadducees ; the Pharisees and Scribes had become formalists in religion and narrow-minded fantastic critics. Faith and Hope were not dead ; but in men Faith was blind, and Hope was cherishing the conception of the restoration of a kingdom like that of David, that would overthrow Rome and thus bring the long hoped-for Kingdom of Messiah. A great development had taken place, equivalent to an awakening to consciousness in the West. This is a kind of manhood, as found in the natural man ; on the one hand intellectual glory and wisdom ; on the other a moral empire of mankind ; thus it was little wonder that Judea, and the Jewish religion, was despised by the wisdom of Greece and the power of Rome. The great image as seen by Nebuchadnezzar the King of Babylon was fully developed ; and those who were familiar with the story expected that the Stone of Destiny would strike the image of Man and dash it to pieces, and that the Kingdom of the Stone would fill the earth. The form had been seen ; the ideal had been conceived by men ; the Roman power was the practical ruling power in the world. Augustus, the emperor, was as a deified god, thus the glory and the greatness of the kingdom of man was manifested on the earth. Here Patience, as if wearied with the folly, the conceit, the brutal power, the insatiable lust of conquest, turns from the world of history to the narrower world of the Bible to " the Book of the generation of Jesus Christ, the Son of David, the Son of Abraham." The thought lies in this direction : Israel has not fulfilled its destiny ; the Hope in David and his kingdom, and the Faith in Abraham, are still unfulfilled ; the Beloved Son, the Seed, in Whom all the nations are to be blessed, has not come, and His Kingdom has not been seen. Patience calls upon students to consider the mystery that is hid in these generations. In those of Adam, the seventh generation is Enoch. In the generations of Terah, as the Seventh, there appeared Abraham. In the seventh generation from Abraham there appeared Moses. From Abraham to David are fourteen generations ; and from David until the carrying away into Babylon are fourteen generations ; and from the carrying away into Babylon unto Christ are fourteen generations. These are signs to be observed ; they suggest that three notable divisions of time, as related to the history of Faith, had passed away, a fourth, in one sense, had

arrived ; and, in a fuller sense, a seventh. As related to the fourth, it is that at last by the mighty working of the Holy Spirit of Patience, the Son of Love is to become Incarnate into Mankind ; and, as the seventh, One greater than Enoch, Abraham, Moses, and David, would soon arrive and enter upon His Mission. To the vision of Faith the Incarnation of Jesus Christ is a new generation. The Holy Spirit causes the conception of the Child Jesus in the Womb of the Virgin Mary. He comes as the Saviour, to save from sin ; and this is the fulfilment of the promise given, that God would come and be with us. Patience would point out that it is Faith that is the guardian angel over this Gospel ; the angel glances backward into history ; and there is seen the Magi following the Star ; the Child born ; the Child in Egypt and the great redemption ; the story of the elder brother as summed up in Herod, the Edomite ; and at last the home in Nazareth. There is a change in the outlook ; the forerunner is come to prepare the way for the King of men, the Man ; and He is seen at the Jordan, in the desert, upon the high mountain, and walking about among men. He is Teacher, Preacher, and the Healer of all kinds of disease ; thus, to the eye of Faith He is greater than David or Elijah. The people that had been sitting in the darkness had seen a great Light ; the shadow of death was gone, the Sun had arisen and men were being healed. The Man is a great Teacher, a Divine Lawgiver ; and this can be seen by studying the Sermon on the Mount. That He has come to bless men is manifest. He is a great Healer, the lepers are cleansed, the palsied are made strong, the fever-stricken are cured, the blind have their eyes opened, the dumb speak, the insane are made sane, and the dead are raised to life again. He has come to call disciples and to establish a kingdom on the earth. This is why the rulers in Israel become suspicious and jealous ; and this ripens into hatred and murder. His wisdom is to be found in His inimitable parables. His enemies persecute and wish to kill Him. Will they be able to do so ? The reply is that the Church of God is built upon this truth, that Jesus is Christ, the Son of God, and that the powers of evil cannot prevail against or destroy, the Kingdom of God. He is Man ; but He is greater than Moses, Elias, Peter, James or John ; they absorb the light that radiates from Him ; He is the Light of Truth radiant and glorious in the midst of the surrounding darkness. Is

He a King ? He is the greatest of Kings ; it is as King of Grace He enters Jerusalem ; it is as the Divine Sacrifice He dies that men might live in Him ; He radiates the light of life from the darkness of the grave ; He destroys the powers of sin and death ; ascends up into the Heavens and reigns in His Kingdom at God's right hand in Divine Power, Honour and Glory.

The third Gospel is the one that Patience claims as her handiwork, so, in this sense, she says it is the practical Gospel ; it was written in the light of day ; every care was taken to prove the statements made ; witnesses were examined and everything done that could be done to verify all that is contained in this Gospel. Faith had told her story ; Hope had expressed her thoughts ; and it fell to Patience to deal with the whole subject in a practical way, as a record of facts well known to those who supplied the information. It is recognised that the Gospels of Faith and Hope exist ; the one for the Jews in particular who were familiar with their own history ; the other, as an individual testimony of great value for individuals ; this third Gospel is for a Gentile gentleman named Theophilus and his friends in Greece, and in the Roman world. What is maintained in this Gospel is that Jesus Christ is Man ; Son of God ; and also Son of David and Abraham ; " He shall be great and shall be called the Son of the Highest ; and the Lord God shall give unto Him the throne of His father David ; and He shall reign over the house of Jacob for ever ; and of His Kingdom there shall be no end." Being the Son of a virgin and of the Holy Spirit, He " shall be called the Son of God." The genealogy of Jesus Christ, as Son of God, is traced back through history to Adam, the Son of God ; thus God is the Father of Adam ; and of Jesus Christ. What may be inferred from the genealogy is that it took all these generations of preparation to make men ready to receive, and understand, this great truth, that Grace, like all Divine Principles, requires ages of time to become manifest in the form of a moral and gracious man. All this is in harmony with the conceptions of Science ; the genealogical names are the links in the order of development ; it was thus that God, as moral, entered into humanity in Adam ; and it was thus that God, as Grace, entered into mankind to save men from the sin that had entered the world through disobedience. It is fitting that angels, archangels,

men, women and children, should all be interested in this story, for this simple reason, it is the Gospel of the Revelation of the Divine Purpose of Grace in Jesus Christ ; it is a subject of transcendent importance, before which the moral world of thought is secondary ; and, in the light of which the empire of Cæsar Augustus, the governments of Cyrenius, Tiberius, Pontius Pilate, Philip, Annas and Caiaphas, are only as signs to be noticed, to mark the period at which the glory of mankind was at the floodtide of prosperity, and the Kingdom of Grace in Jesus Christ was at its apparent lowest condition in a helpless Infant and in the Crucified Man. This was in a sense the end of the ages of Faith, Hope and Patience ; there remained to be manifested before men the age of Love, of the universal Kingdom of Heaven.

Here Patience recalls the symbol forms seen by Ezekiel ; her mission is not yet at an end ; it is her privilege to soar with the eagle of Divine Love, as revealed in the Gospel of John. The vision is heavenly ; it begins in Heaven, under the symbol of " the Word." The thought is similar to that of Shem, the Name, the Mystery ; it is the Word as God ; as Creator, as Light, Life, Grace and Truth ; and it is all these as Divine Love. This is a fight that surpasses all earthly conceptions ; the Cause of Grace has been revealed to men through Abraham, by Faith ; and the promises of God to Faith are, in a measure, fulfilled to men through Jesus Christ. The Processes of Redemption have been seen in typical men in Israel, and their hopes have been fulfilled in the Hope of mankind. The Purpose of Grace has been manifested in the prophets, and in the Gospels ; the work of the Holy Spirit has been consummated in the Man, the Son of God ; and this last Gospel considers the problem of salvation from the heavenly standpoint. What Patience feels instinctively here is that she will be blamed by many for entering upon a subject that is said to be mystical and not practical ; and she grants that there is room for misunderstanding, not as to her revelations, but as to the fitness of those who would judge her in what she has to say. Who are my judges ? she asks. Carnal, critical men who are sensuous ; or, are they faithful, spiritual men who really understand something of the problem under consideration ? There is a practical test that can be applied to such judges, it is a fair and honourable one ; it

is one of competency ; of knowledge of all the particulars ; of knowledge of the ideas and ideals in all their fulness ; of knowledge of all the general conceptions that require to be considered in giving an opinion on such a subject. Patience, however, extends this test of fitness in this direction ; and this also is legitimate from her standpoint ; she demands true answers to the following questions : (1) Are you a faithful believer in God and in His promises as given to Abraham ? (2) Can you from the heart say that the Light of Faith from heaven has so filled your soul with light that you can see that Jesus Christ is the Saviour, the Son of David and of Abraham ? (3) Can you say that all the particular evidences supplied in so many forms in the Bible has led you to the conclusion that Jesus Christ is the Son of God in Grace ? (4) Having seen the Son of God, the Saviour, Can you say, in truth, that He is your Saviour ; that He is in you as your Hope and your Salvation ; in fact, mark the words, the Individual Christ is your individual life, and that in Him you live, move, and have your being ? (5) Can you say that the Holy Spirit of Christ has revealed Christ to you in all the fulness of His Grace, Mercy and Love ? (6) Can you say truly that your chief desire in life is to obey the Spirit of Christ as regnant in your soul ; in other words, do you walk in the footsteps of Jesus Christ ever doing the Will of the Heavenly Father ? Failing compliance with these conditions, it is plain that Patience has a perfect right to waive aside the assertions of self-appointed judges ; they are not experts, to use the modern phrase, fit to deal with such questions. The question here is not what any practical thinker or critic may say in the way of objections ; the critic must be competent as an educated practical thinker and worker in this special department of Science.

Here Patience would suggest that the synoptic Gospels are like unto each other ; that is to say, the first Gospel is the objective one, as the physical in form ; it contains the particulars of the realm of Grace. The second Gospel is subjective in spirit ; it is psychical ; thus it is as like the outward one as the images and ideas are like the forms. The third Gospel is like the first and the second ; it contains the general principles as related to mankind as they are to be found in the first and second gospels. Patience says here, with a kindly smile, How foolish, short-sighted, ignorant, and prejudiced, practical, reasoning, empiric

people are found to be ; they travel over the same ground a hundred times, and they fail to see the beautiful things and thoughts that catch the eyes of the angels ; they trample upon the flowers that are exquisite in their beauty, and they fail to see that all beautiful forms come from the heavens, from the Sun with its radiant light ; and that the Spirit in the flowers is in complete harmony with the light and the sun. She goes on to say, I have told you many things about Faith, Hope, Patience and Love, and as yet you have not conceived the thought, that they are the angels of the Gospels ; that each angel has a kingdom in which she reigns ; and that they are like the faces of the living Spirit of God, as seen by Ezekiel. Some people suppose that the angel faces are four : as the man, the lion, the ox, and the eagle ; but that is not what Ezekiel saw ; “ they four had the face of a man, and the face of a lion on the right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle.” Faith has four faces, and so also has all her companions ; it depends upon the angle of vision at which they are seen whether they appear to be Faith, Hope, Patience or Love. In looking straight at the first Gospel it is Faith that catches the eye ; and, as the form of Faith is studied, she changes into Hope, Patience and Love ; and so with each of the other angels ; there is an order of development, but they all follow the same order in their manifestations. Faith is Faith to begin with, but soon Faith changes into Hope, Hope into Patience, and Patience into Love. Hope is rooted in Faith, and arises out of Faith ; Hope is Faith as subjective, and Hope ripens into Patience and Love. It is so with Patience and Love ; but they abide in Faith and Hope. They are the four great branches of the Tree of Life ; and they are one Tree and one Life. They are one River of Life, and they are the four branches of the same River that carries the blessings of Life to all the nations of the earth. The four Gospels are one Gospel of Life, Grace, and blessing to mankind. What Patience suggests here for the consideration of practical thinkers is that the first Gospel reveals the Land, the Inheritance, the Kingdom ; the Man is there, but His fellow-men do not know Him. Faith has whispered the all-important secret to Hope, and this is why Hope begins her story in this way : “ The beginning of the Gospel of Jesus Christ, the Son of God.” What Hope asserts is this : The Heir is come ; it is

the Son of God that is the King ; I have seen Him ; perceived, received, and conceived, Him ; why He is actually alive within me ; and I, too, can tell a similar story to Faith about the way He was revealed to me as the Beloved Son. Of course psychologists will remember that Hope lives in the semi-conscious, or the subliminal, world ; thus her story is not so full as that of Faith ; they are like reminiscences but they are of real practical value ; they are sane statements of great importance in their own place.

What Patience would suggest is that there are practical forms in the Gospel of John which are of value ; it is quite true that they are spiritual in their order ; that every child of Grace will not be likely to understand them ; but this is no reason why they should be rejected any more than that the invisible rays of the solar spectrum should be rejected by a child. If the limitation of the nature and constitution of man is his physical senses, then there is no science and no philosophy. As science and philosophy have accepted the conservation and correlations of the physical forces, with this belief, that Force, Energy, Light, Ether, is the ultimate almighty power in the universe, so it is believed that Christ is God, the Light of the universe. In time, in Grace, He has been related to patriarchs, prophets and Israel ; to the past ages, in which He lived as in germs, in forms, in types, in pageants, in promises and in hopes. His coming from Heaven to Earth is like unto a marriage ; He is present at the marriage feast ; it is here that the wine of earth fails to satisfy the guests, and He provides them with the wine from heaven. The old order is like good Nicodemus, who walked in the darkness to find the Light, and was astonished to find that a new Life and a spiritual birth were necessary before any man could see, or enter, into the Kingdom of Heaven. The way of the gracious and merciful One is not like that of Jonah, as related to Nineveh ; it is the Lord of Grace taking the way through Samaria, and lingering by the way, to give a poor sinful women a draught of the Water of Life from Heaven. It is the Saviour at the Pool of Bethesda, healing a poor hopeless, helpless, infirm creature ; it is giving Living Water to thirsty souls ; and it is giving the Bread of Life to those who are hungry. It is suffering, persecution, rejection, and bitter opposition. The day of judgment has come upon a man, or a nation, when the blind have their eyes opened that they might see the face of

God, in mercy and judgment ; whilst those who say they see, are seen to be walking straight to destruction and they do not know it. The Good Shepherd dies for His sheep ; and when the sheep die, He restores their life, and they rise from the dead. The anointed, consecrated One, knows the way of darkness and the Way of Light ; He is the Saviour of Jew and Gentile ; the Passover Lamb, the Feast of mercy, of memory and of dying Love. He is the Vine that lives and never dies, because all who love and follow Him are His branches and His fruit. Men may conspire to put Him to death, but they are fulfilling the Scriptures in their ignorance ; they are removing the Sacrifice that speaks to the senses, so that the High Priest, the Son of God, may enter within the veil carrying with Him that perfect Sacrifice of obedience to the will of God in all things in Grace, which is the true Sacrifice acceptable to God from the foundation of the world.

“ Of His Kingdom there shall be no end.” This utterance is heard in the Psalms, in Daniel, and in other prophets, therefore it is clear that the story in the Gospels is not the end ; it is the revelation of the Purpose of God ; the summation of all the past ; the King is come and the Kingdom of Heaven is at hand. The nation from Egypt died in the Desert ; the Commonwealth died when the Ark was taken by the Philistines ; the kingdom of Israel came to an end at the Captivity ; and yet the Spiritual Kingdom did not die, there was a remnant according to the election of Grace ; and in the days of Jesus Christ the theocracy of Judaism was still alive. As in past dispensations so again, as related to Judaism, ere the Jews were dispersed upon the face of the earth, the new Kingdom had come, and in this it was different from all the other kingdoms of the past ; it was open for all nations, peoples and tongues, and anyone might enter in, become a subject of the King, drink the Water of Life and live for ever. What Patience has to say about this new movement is that her services were still required ; the stage of development might be a higher one ; it might be that of Love in a special sense ; and yet Faith, Hope, Patience and Love were required to co-operate in this new movement. The Christ had been seen, heard, handled, believed in, known and loved ; but the Kingdom had not come so that men might see it. There were some spiritual ideals known that were of practical value ; but the practical outlines of the Kingdom, its mission and method of administration, had

not been fully revealed to men. The Christ had ascended into Glory ; but the Spirit of Christ as the Spirit of Truth, the Comforter, had not come to reveal in men His glory.

It is this coming of the Holy Spirit at Pentecost that is the revelation of the Kingdom, in this sense ; this is the time when the Spirit of Christ came into the souls of earthly men ; they were born again spiritually ; they were formed into a company of faithful believers in Jesus Christ as Saviour, Lord and King ; and this was the beginning of that organization known as the Christian Church or Kingdom. Those who had Faith, were born again from above, they received the Holy Spirit, they became the sons of God ; they were adopted into the Divine family ; they entered into the glorious spiritual inheritance of past ages, and in this way the blessings promised to Abraham were conveyed to mankind. It is the Acts of the Apostles that describe this onward movement throughout the Roman Empire ; there was a visible Kingdom of God, greater than that of the Roman Empire ; but only those who were initiated into its mysteries of Faith, Hope, Patience and Love, had a true knowledge of its meaning. Those who wish to know the ideals of this Kingdom will find them in the Epistle to the Romans as dealing with the empire of sin, pain, sorrow and death ; and there also they will find Grace regnant ; the conflict between good and evil described ; and, in what way Grace in the individual soul becomes victorious over sin and death. The Epistles to the Corinthians deal with the work of the Holy Spirit in the members of the Church ; and in what way the Spirit of Christ brings comfort and consolation to those who are in sorrow and trouble in this life. This may be conceived as the revelation to the Church, by the Holy Spirit of Christ, of the forms of the Kingdom in the usual order of development. It is this Church that is so highly esteemed by many as the historic Church of the Apostles.

Patience would point out that such a Church as found in Acts to II. Cor. is not to be despised ; the Revelation is of great importance ; it is the great connecting link between the Christ in the Gospels and the Ideal Christ. Practically, for empiric thinkers, it is valuable because it explains from whence the Power came that was in the Church ; when it was in the Process of development ; the Purpose for which it was manifested, and the end it served in the faithful followers of Christ. The Ideal Church is a very interesting

study ; in the Epistles to the Galatians will be found the ideals of Judaism and of Christianity ; and in what way there was a division and a difference between Law and Grace, Moses and Christ. The ideal in Judaism is law as expressed in Mosaism ; the ideal in Christianity is perfect freedom according to the law of Christ ; these are not to be conceived as antagonistic to each other ; they are revelations at different stages of development. Mosaism is like Ishmael ; Christianity is like Isaac ; the one is a bondman, the other is free ; and it is the child of the bondwoman that has to be cast out so that the Christian child might live in that liberty wherein Christ has given him perfect freedom. The Epistle to the Ephesians gives to men the Ideal of the Living exalted Saviour, the Lord Jesus Christ. The Epistle to the Philippians is more practical and empirical ; it is the Ideal of the Church, and the fellowship therein, as related to the Lord, the Saviour and the King. The Epistle to the Colossians is the universal Ideal ; it represents the Lord Jesus Christ as above all principalities and powers in Heaven and earth ; in Him God dwells in all His fulness ; He is the most glorious Revelation of God.

The Epistles to the Thessalonians turn the thoughts to the Church in a more practical way ; the heavenly ideals are lost to view and what men now see is a Church in the midst of manifold troubles as related to this world, and as dealing with the great problems of sin, salvation, life, death, the resurrection and the man of sin. The Epistles to Timothy are useful, in this sense, they explain what an ideal Christian Pastor, Minister, Servant of Christ ought to be, and in what way he ought to live, to bring the blessings of Christ's Gospel to the people over whom he is the pastor. The Epistle to Titus is more general, and practical as giving instruction and guidance for the Church of Christ for officer bearers, workers generally, and members of the Church. The Church, as in a family, a true Church of Christ in Grace, Mercy and Love, will be found in Paul's letter to Philemon from Rome, by the hands of a runaway slave named Onesimus, a convert to the Christian religion and a faithful servant and friend to the aged Apostle.

The Church has a living Form in the world ; the Church is Ideal, it is Christ in all His fulness of Grace ; and it is Christ in any Christian as he is becoming like Christ. The Church is Real, Empiric, Practical ; it is the spiritual body

of those who are the followers of Christ, in fellowship, for definite purposes in this world, as guided and governed by wise, kind, gentle, gracious, patient pastors and office bearers, who are appointed to carry on the material and spiritual affairs of congregations and of the Church generally; but Christ's Church has for its ideal the family; as the pastor, gentleman, slave, women and children; and all are included in this body of Christ. The Church universal in Faith and Love is sketched in the Epistle to the Hebrews; the Church is all the Children of Faith; all who have cherished Hope in Christ; all who have been pilgrims and strangers on the earth who by Patience have been seeking a better country; all those who have turned away from Sinai and Mosaism and have found Christ and the City of God. In the Epistle of James the ideals of Law and Grace, of Works and Faith, are seen to be in harmony. The Epistles of Peter are messages of practical guidance for all the faithful, telling them that the Inheritance incorruptible and undefiled is their portion; that it has been manifested, and that all pilgrims should be careful not to miss their way and lose their portion in Christ, and in His Kingdom. The Epistles of John, sum up the universal conception of the Kingdom of Christ in Love. He is Light, Life, Grace, Truth and the Life Eternal.

This is a brief survey of the history of development as conceived by Patience, viewed in the light of practical knowledge and common sense, in homely fashion, at the present time. It is the Bible that is central in human thought, and apart from the Bible the world is lying in the darkness of evil. It is worthy of notice that the Light of Truth, radiated from Palestine; the Book was closed and no additions have been made to it since the Revelation was written by the Apostle John in the island of Patmos. That Book is one that practical thinkers do not, as a rule, care to study; it is said to be symbolical and mystical; thus not a subject upon which empiric agreement would be expected. Patience, as practical, has no wish to study the symbols, but she would suggest that there are practical forms which in the light of history may be studied with advantage. The Revelation is given with a definite purpose; it is to cast light upon the future, upon that dark age in which the Christian religion was to pass into the lands of the West. In the Island of Patmos the Seer had left the East; thus

the Book is a fitting symbol of the glory that is passing to the West. The sun of Revelation had left the family of Shem and Israel, and this is a fitting sunset for Asia, and a sunrise for Europe. It will not be forgotten that near the time when the Revelation was written, the Romans had conquered Palestine, destroyed Jerusalem, and the Jews had been scattered far and wide over the Roman Empire. That Kingdom had fallen as did the Kingdom of Israel and Judah ; but there were no Jewish prophets left to encourage the exiles with the Hope of another Restoration and another Kingdom of David. This is the critical question, Is there, then, no restoration of Judaism, of Mosaism ? the answer is Silence. Faith and Hope have folded their wings and gone to rest ; it is night and darkness in that world of thought, and there is no hope left for the Jews. Has the Purpose of God been fulfilled in the world ; and is the Roman Empire the place where Love is going to reign, and bring to men the realm of Love, the City of God ? What Patience would point out here is that such a dawn of a new age is not new or strange ; it is what happened in previous ages ; it is the fitting end to Judaism. The life of Love germinated in the heart of the man that was known as the apostle of love, and the man whom Jesus loved. This is how Patience would look upon the Revelation ; it is the germinating seeds of love ; they come as revelations to the apostle of love ; and they are the beginnings of that great tree of Life and Love that is going to fill the whole earth. It is quite true that at Pentecost the Kingdom of the Spirit as within men, was originated, and that the order of the Kingdom was made known to them ; but this was like unto a written constitution when the subjects of the kingdom were few and could hardly be expected to understand its meaning. The spiritual constitution, as found in Acts and the Epistles, has in the background the thoughts of the apostles and disciples of Jesus Christ, the Man, the Sacrifice, the Life and the Resurrection from the dead ; the environment is that of Galilee and Judea ; and it remains so, to a large extent, until this day. The Christian Church is like unto a working model ; it is an object for study ; it is what generates ideas and ideals ; it is the means by which general conceptions are attained ; but the model seems to fail in this ; there is no proof that it will work and that the result will be the kingdom of heaven upon the earth. Patience can see

this difficulty ; it amounts to this, the King has given a written constitution to His Church ; but what is His Church ? Is it James, John, Peter, Paul, and many others, all endowed with the Holy Spirit individually, all differently, in many forms and degrees ? Here is a practical difficulty, Peter and Paul disagree upon one point ; Paul and John Mark fall out by the way and they separate ; one man loves this present world and falls from Grace, another becomes arbitrary and over-ruling in his dealings with his brethren. How, then, is the harmony and unity of the family to be maintained ? Are there not rules in the constitution to meet such exigencies ? There are ; but what if men do not agree about the rules ; and what if they will not be subject to authority ? The Holy Spirit is indwelling in all the spiritual children of God in Christ ; but, seeing they are all intellectual, moral, and the free children of Grace, it is difficult to see in what way they would be expected to agree upon all points, or become subject to any authority. What seems very clear is that the more intellectual the brethren became the more they would differ in their opinions ; the more stringent the moral rule, the greater the risk of revolt ; the more self-assertive as to authority, as derived from Christ by Grace, the greater the risk of schism and divisions. If one branch of the Church said that the divine way was by tradition and the rule of bishops, it is quite plain that the intellectualists would not agree with such a proposal ; and it is equally certain that ritualists, who follow after Judaism, would not agree with any party. It is the Old Story of the Desert ; the Inheritance of Love was there ; all men, and all kinds of men, were invited to enter in and take possession ; they could not agree ; the evil spirit of unbelief got the ascendancy and the early Church did not enter into the rest of Love.

What Patience asks, and she thinks it is a practical question : Did not the Apostolic Church fail to enter into the Divine Inheritance of Grace and Love, even as Israel did in the Desert ? Is not the Revelation a suitable means of teaching men throughout the centuries that another rejection had taken place, and that another Desert journeying had to be endured ? Is it not the Christ, in Love, that appears to John in radiant glory, the Almighty, the First and the Last, the Eternal King ? It is Love that reigns throughout the universe, and the glorious Person of Christ is the vision of

visions, revealing the Light of Grace in the sevenfold perfect Church, and in the stars of light, that are His servants in the Church. What Patience notices, as ominous, is that the Christ does not appear to be within the Churches ; He has to use a medium to reach them ; He speaks to the angel servants not direct but by messages. For example, when sending a message to Ephesus, He states that He holds the seven stars in His right hand and that He walks in the midst of the seven golden candlesticks ; but He is not in the Church of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, or Laodicea ; as for the last-named Church, He is seen outside, knocking at the door ; and no one seems to hear His voice, or His knocking. This is the vision of the Church ; it is a visible and empiric Church ; and what may seem very strange, the Churches pass out of sight, and, as Churches, they are not considered in further revelations. The strange thought is that the Christ of Grace and Love is not found within this body that is earthly. Has He been rejected by men, and is this why He ascends into Heaven to reveal to men " the things which must be hereafter ? " The vision is that of the spiritual glory of the Lamb ; of the One perfect in power and wisdom who alone is able to open the seals of the book of destiny ; and to send forth His angels to do His Will in the earth. He is seen as the Mighty Angel of the Covenant with a little book in His hand ; and it is this book that is prophetic to teach the nations ; it is the very Word of God for salvation to men ; the means by which there is the measuring and testing of worship. The light is there, and the source of light, but they are rejected put to shame, killed ; there is a resurrection and Christ is seen as regnant in the universe. There is the revelation of a great wonder in heaven, it is that of a woman radiant in glory giving birth to a Child. The Child ascended into heaven to the throne of glory, and the woman found shelter and safety not in the Church but in the wilderness. The other aspect of this vision on the earthward side is the revelation of the beast with seven heads and ten horns, cunning and powerful beyond description ; this beast is known by its number, it is that of man as six ; and, as 666. Those who have wisdom will understand the sign and the numbers, and what the beast means. There is the vision of the Lamb on Mount Sion, and in His company there is seen those who have been His followers and friends ; it is

not a Church ; it is individuals who have the Father's name written on their foreheads. Along with the first fruits from earth, there can be seen the harvest and vintage of earth, and the downfall of Babylon, the mystery of evil. The next vision of the King is the coming on the White Horse of Peace as the Faithful and the True Conqueror ; the King of Kings and Lord of Lords. The end is the new Heaven and Earth ; the Holy City ; the bride of the King ; the marriage feast ; the River of Life ; the Tree of Life with its fruits and healing leaves. The invitation is sent forth to the whole earth ; and, whosoever will accept the invitation, he will be able to drink of the water of life freely.

What Patience suggests for consideration here is that she is not called upon as dealing with empirical practical questions, to interpret the symbols contained in the Revelation, the forms into which the ideas are cast. They are meant to be symbolic, mysterious and mystical, even cryptic ; thus, let every mystic find his own interpretation as to what the symbols mean. The question for Patience is not the forms, or the ideas that arise out of the forms, the psychology of the Revelation ; it is the practical question, Is there a Revelation, and can the meaning be discerned, in a homely way, by practical people ? It has to be remembered that the book contains a definite purpose ; it is a revelation of past present, and future ; and it specially deals with events in the future. It is the consummation of all that the Bible contains ; it reveals the end toward which all events have been travelling. Genesis is the Germ of germs ; Abraham and Israel reveal the Processes ; the prophets, Jesus Christ and the Gospels and Epistles make known the Divine Purpose in Grace for the salvation of mankind from sin ; and it is the Book of Revelation that is the pre-vision of the end. The thoughts have to be carried back to the Roman Empire ; to the Persecutions ; to John in Patmos ; and the question arises at once, How could a Kingdom of Grace, of Divine Love, survive in such a world ? The answer given by Divine Love, as Grace, to John the beloved disciple, is that Love will find the way to surmount all difficulties ; that although at the moment it is dark as midnight, and the storms are raging, the end will be heavenly light, peace, and the reign of Divine Gracious Love. It is Jesus Christ that is the embodiment, the Incarnation of this Love ; but the manifestation is so glorious that even the

apostle of love cannot look upon it ; he falls to the earth as if dead ; and it is only through the assurance of Love that he is able to receive the great Revelation. Patience suggests here that this truth should be remembered, that even as light responds to light, and life to life, so love responds to Love, and love alone can interpret and understand Love. This is practical science, and it is not necessary to reason further on this matter. This is the fundamental truth in the universe of truth ; it is Love that reveals truth ; and the spirit of hatred is darkness, death, error, ne-science. Christ is Light, Life, Grace and Love, in Essence, as well as in the Ideal. He is all that is in these Powers for a Divine Purpose, as proved by the Word of God ; and He alone is the End of all that they represent. What all this means is that Christ is All in all ; and in the end man will know and understand, that all is Christ. If this great truth is accepted, and it is now a practical one in science and philosophy, then what Revelation teaches is that the Divine Christ in Grace, as Love, was seen by the apostle of love, as an Ideal consummation ; and also as coming by stages of development that are in their nature successive as natural and spiritual, and as concurrent throughout history. He comes to love ; through love He sends messages to His Churches that ought to be the homes of love ; but they are all centres of troubles, distractions, disorders, and even so perverted from love that they have become earthly and carnal. The Ideal is not the earthly Churches ; it is not in them ; and they will do well to realise this important truth. There is an Ideal, and the Christ comes in an ideal way ; that is to say if the door of heaven is thrown open and Faith emerges ; and there is correspondence in the heart of love then, the man is in the Spirit, and he sees the Ideal, the Throne, the Ideal Man, and the Spirit of God in the Heavens. The Ideal is not that the moral man, or the powers of evil, reign in the universe ; it is that God reigns in the widest sense by Christ in Grace, and the universe is subject to His Will. The Revelation of the Angel and the Book in His hand is the recognition of the fact that there is a Divine Purpose of Grace, of a practical kind ; it is something concrete, it has to be eaten, digested, then it becomes the measurer and numberer of temple, altar, worship and religion. The Book, the olive trees, the lights, are rejected by men, they are destroyed, but they live again ; and this is

a mystery about the Book that earthly people cannot comprehend. The great Wonder of Grace and Love is that a woman should conceive a Child that is Love from Heaven, and that He returns to Heaven. This points direct to the Son of Love Incarnate, but it is also a truth in Grace that is applicable to every saved, regenerated, soul ; in a true sense the Christ is incarnate in every saint, and this is the wonder of wonders in the Kingdom of Grace and Love. The beast is also a wonder to be studied ; and anything more beastly than perverting the Divine Grace in Love, and making it the idol of the soul, as earthly, carnal, sensual and devilish, could not be imagined. The Christ comes in the sweet fellowship of the redeemed in Sion ; these are the first-fruits of Grace and Love, as compared with the harvest of evil that the earth has brought forth. The Christ comes as the Captain of Salvation ; the Conqueror over the powers of evil. He is the King over all kings ; the evil powers are cast into hell and the outer darkness ; the Heaven of Love descends upon the earth ; and all men are invited to enter the Divine Inheritance that is in Christ to drink the Life that is in the Spirit ; and thus possess the promises of Faith, the Aspirations of Hope, the fruits of Patience, and the Heaven of Gracious Divine Love.

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